The Lives of
THE FATHERS, MARTYRS,
(and other Principal Saints;)
Compiled from
Original Monuments and other Authentic Records
ILLUSTRATED WITH THE REMARKS OF
Judicious modern Critics and Historians —

BY THE REV^D. ALBAN BUTLER.



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APRIL I.

ST. HUGH, BISHOP OF GRENOBLE, C.

From his life, written two years after his decease, by his intimate friend Guigo, fifth prior of the great Chartreuse, by the order of pope Innocent II. Bollandus ad Apr. 1. p. 36. Mabillon, Annal. l. 66. n. 34. Pagi ad An. 1080. Hist. Liter. de la France, t. 11. p. 149.

A. D. 1132.

THE first tincture of the mind is of the utmost importance to virtue; and it was the happiness of this saint to receive from his cradle the strongest impressions of piety by the example and care of his illustrious and holy parents. He was born at Chateau-neuf, in the territory of Valence in Dauphinè, in 1053. His father, Odilo, served his country in an honourable post in the army, in which he acquitted himself of his duty to his prince with so much the greater fidelity and valour, as he most ardently endeavoured to sanctify his profession and all his actions by a motive of religion. Being sensible that all authority which men receive over others is derived from God, with an obligation that they employ it, in the first place, for the advancement of the divine honour, he laboured, by all the means in his power, to make his soldiers faithful servants of their Creator, and by severe punishments to restrain vices, those especially of impurity and lying. By the advice of his son, St. Hugh, he afterward became a Carthusian monk, when he was upwards of fourscore years old, and lived eighteen years in great humility and austerity under Saint Bruno, and his successors, in the great Chartreuse, where he died one hundred years old, having received extreme-unction and the viaticum from the hands of his son. Our saint likewise assisted, in her last moments, his mother, who had for

many years, under his direction, served God in her own house, by prayer, fasting, and plenteous alms-deeds. Hugh, from the cradle, appeared to be a child of benediction. He went through his studies with great applause, and his progress in piety always kept pace with his advancement in learning. Having chosen to serve God in an ecclesiastical state, that he might always dwell in his house and be occupied in his praises, heaccepted a canoury in the cathedral of Valence. In this station, the sanctity of his life, and his extraordinary talents, rendered him the ornament of that church; and the gentleness andaffability of his deportment won him the affection of all his colleagues. He was tall, and very comely, but naturally exceeding bashful; and such was his modesty, that, for some time, he found means to conceal his learning and eloquence: nevertheless, his humility served only to shew afterward those talents to more advantage and with greater lustre. For no virtue shines brighter with learning than modesty, as nothing renders scholars more odious or despicable than haughtiness and pride, which they discover by their obstinacy and clamours, by the contempt with which they treat those who dissent from them in opinion, and by their ostentatious pedantry in embracing every occasion of exhibiting their supposed superior wit and extraordinary parts.

Hugh, then bishop of Die, but soon after archbishop of Lyons, and also cardinal legate of the holy see,was so charmed at first sight of the saint, when he happened to come to Valence, that he would not be contented till he had taken the good man into his household. He employed him in extirpating simony, and in many other affairs of importance. In 1080, the legate Hugh held a synod at Avignon, in which he took under consideration the desolate condition and the grievous disorders into which the church of Grenoble was sunk, through the sloth and bad example of its late mercenary pastor. The eyes of the legate and of the whole council were fixed on St. Hugh as the person best qualified, by his virtue and prudence, to reform these abuses, and restore the ancient glory of that church; and with them the voice of the whole city conspired. But his reluctance and fears were not to be

overcome till he was compelled by the repeated commands of the legate and council. The legate took our newly appointed bishop with him to Rome, in order to his receiving the episcopal consecration from the hands of Gregory VII. who then sat in the chair of St. Peter. The servant of God was glad of this opportunity of consulting the vicar of Christ concerning his own conscience; for during a great part of his life he had been extremely molested with troublesome temptations of importunate blasphemous thoughts against the divine providence. Pope Gregory, who was a man very well versed in the interior trials of souls, assured him that this angel of Satan was permitted by God, in his sweet mercy, to buffet him only for his trial and crown: which words exceedingly comforted the saint, and encouraged him to bear his cross with patience and joy. A devout soul, under this trial, which finds these suggestions always painful and disagreeable, ought not to lose courage; for by patience and perseverance she exceedingly multiplies her crowns, and glorifies God, who has laid it upon her shoulders, and who will, when he sees fit, scatter these mists, and on a sudden translate her from this state of bitterness and darkness into the region of light, joy, and the sweetest peace. St. Hugh prayed earnestly to be freed from this enemy, but received for a long time the same answer with St. Paul.(1) In the mean while, his patience and constancy were his victory and his crown; and assiduous meditation on the sufferings of our divine Redeemer, who was made for us a man of sorrows, was his comfort and support.

The pious countess Maud would needs be at the whole charge of the ceremony of his consecration: she also gave him a crosier and other episcopal ornaments, with a small library of suitable books, earnestly desiring to be instructed by his good counsels, and assisted by his prayers. St. Hugh, after his ordination, hastened to his flock; but being arrived at Grenoble could not refrain his tears, and was exceedingly afflicted and terrified when he saw the diocess overrun with tares which the enemy had sown while the pastor slept. He

(1) 2 Cor. xii. 9.

found the people in general immersed in a profound ignorance of several essential duties of religion, and plunged in vice and immorality. Some sins seemed by custom to have lost their name, and men committed them without any scruple or sign of remorse. The negligence and backwardness of many in frequenting the sacraments, indicated a total decay of piety, and could not fail introducing many spiritual disorders in their souls, especially a great lukewarmness in prayer and other religious duties. Simony and usury seemed, under specious disguises, to be accounted innocent, and to reign almost without controul. Many lands belonging to the church were usurped by laymen; and the revenues of the bishopric were dissipated, so that the saint, upon his arrival, found nothing either to enable him to assist the poor, or to supply his own necessities, unless he would have had recourse to unlawful contracts as had been the common practice of many others, but which he justly deemed iniquitous; nor would he by any means defile his soul with them. He set himself in earnest to reprove vice, and reform abuses. To this purpose he endeavoured by rigorous fasts, watchings, tears, sighs, and prayer to draw down the divine mercy on his flock. And so plentiful was the benediction of heaven upon his labours, that he had the comfort to see the face of his diocess in a short time exceedingly changed. After two years, imitating therein the humility of some other saints, he privately resigned his bishopric, presuming on the tacit consent of the holy see. And putting on the habit of St. Bennet, he entered upon a noviciate in the austere abbey of Chaise-Dieu, or Casa-Dei, in Auvergne, of the reformation of Cluni. There he lived a year a perfect model of all virtues to that house of saints, till pope Gregory VII. commanded him in virtue of holy obedience to resume his pastoral charge. Coming out of his solitude, like another Moses descending from the conversation of God on the mountain, he announced the divine law with greater zeal and success than ever. The author of his life assures us that he was an excellent and assiduous preacher.

St. Bruno, and his six companions, addressed themselves to him for his advice in their pious design of forsaking the world, and he appointed them a desert which was in his

diocess, whither he conducted them in 1084. It is a frightful solitude, called the Chartreuse, or Carthusian mountains, in Dauphiné, which place gave name to the famous Order St. Bruno founded there. The meek and pious behaviour of these servants of God took deep root in the heart of our holy pastor; and it was his delight frequently to visit them in their solitude, to join them in their exercises and austerities, and perform the meanest offices amongst them, as an outcast and one unworthy to bear them company. Sometimes the charms of contemplation detained him so long in this hermitage, that St. Bruno was obliged to order him to go to his flock, and acquit himself of the duties which he owed them. He being determined to sell his horses for the benefit of the poor, thinking himself able to perform the visitation of his diocess on foot, St. Bruno, to whose advice he paid an implicit deference, opposed his design, urging that he had not strength for such an undertaking. For the last forty years of his life he was afflicted with almost continual head-achs, and pains in the stomach: he also suffered the most severe interior temptations. Yet God did not leave him entirely destitute of comfort; but frequently visited his soul with heavenly sweetness and sensible spiritual consolations, which filled his heart under his afflictions with interior joy. The remembrance of the divine love, or of his own and others' spiritual miseries, frequently produced a flood of tears from his eyes, which way soever he turned them; nor was he able sometimes to check them in company or at table, especially whilst he heard the holy scriptures read. In hearing confessions, he frequently mingled his tears with those of his penitents, or first excited theirs by his own. At his sermons it was not unusual to see the whole audience melt into tears together; and some were so strongly affected, that they confessed their sins publicly on the spot. After sermon, he was detained very long in hearing confessions. He often cast himself at the feet of others, to entreat them to pardon injuries, or to make some necessary satisfaction to their neighbours. His love of heavenly things made all temporal affairs seem to him burdensome and tedious. Women he would never look in the face, so that he knew not the fea-

tures of his own mother. He never loved to hear or relate public news or reports, for fear of detraction, or at least of dissipation. His constant pensioners, and occasional alms, (in the latter of which he was extremely bountiful) were very expensive to him: insomuch, that though, in order to relieve the poor, he had long denied himself every thing that seemed to have the least appearance of superfluity, still, for the extending his beneficent inclination, he even sold, in the time of famine, a gold chalice, and part of his episcopal ornaments, as gold rings and precious stones. And the happy consequence of St. Hugh's example this way was, that the rich were moved by it to bestow of their treasures to the necessitous, whereby the wants of all the poor of his diocess were supplied.

He earnestly solicited pope Innocent II. for leave to resign his bishopric, that he might die in solitude; but was never able to obtain his request.[a] God was pleased to purify his soul by a lingering illness before he called him to himself. Some time before his death, he lost his memory for every thing but his prayers: the psalter and the Lord's prayer he recited with great devotion, almost without intermission: and he was said to have repeated the last three hundred times in one night. Being told that so constant an attention would increase his distemper; he said, "It is quite other-"wise: by prayer I always find myself stronger." In the time of sickness, a certain frowardness and peevishness of disposition is what the best of us are too apt to give way to, through weakness of nature and a temptation of the enemy, who seeks to deprive a dying person of the most favourable advantages of penance and patience, and to feed and strengthen self-love in the soul while upon the very cross itself, and in the crucible into which she is thrown by a singular mercy, in order to her coming forth refined and pure. In this fiery trial, the virtue of the saints shews itself genuine, and endued with a fortitude which renders it worthy its crown. By the

(a) St. Hugh is ranked among ecclesiastical writers chiefly on account of his Chartulary, or Collection of Charters, with curious historical remarks, kept in MS. at Grenoble: from which Dom. Maur d'Antine, has borrowed many things in his new edition of Du Cange's Glossary, &c.

same test is pretended virtue discovered: self-love can no longer disguise itself: it cries out, murmurs, frets, and repines; the mask, which the hypocrite wore, is here pulled off: saints, on the contrary, under every degree of torture cruelty can invent, preserve a happy patience and serenity of soul. Hence the devil would not allow the virtue of Job to be sincere before it had been approved under sickness and bodily pain.(2) St. Hugh left us by his invincible patience a proof of the fervour of his charity. Under the sharpest pains, he never let fall one word of complaint, nor mentioned what he suffered: his whole concern seemed only to be for others. When any assisted him, he expressed the greatest confusion and thankfulness: if he had given the least trouble to any one, he would beg to receive the discipline, and because no one would give it him, would confess his fault, as he called it, and implore the divine mercy with tears. The like sentiments we read in the relation of the deaths of many holy monks of La Trappe. Dom. Bennet, under the most racking pains, when turned in his bed, said: "You lay me too much "at my ease." Dom. Charles would not cool his mouth with a little water in the raging heat of a violent fever. Such examples teach us at least to blush at and condemn our murmurs and impatience under sickness. The humility of Saint Hugh was the more surprising, because every one approached him with the greatest reverence and affection, and thought it a happiness if they were allowed in any thing to serve him. It was his constant prayer, in which he begged his dear Carthusians and all others to join him, that God would extinguish in his heart all attachment to creatures, that his pure love might reign in all his affections. One said to him: "Why "do you weep so bitterly, who never offended God by any "wilful crime?" He replied: "Vanity and inordinate affec-"tions suffice to damn a soul. It is only through the divine "mercy that we can hope to be saved, and shall we ever "cease to implore it?" If any one spoke of news in his presence, he checked them, saying: "This life is all given us for "weeping and penance: not for idle discourses." He closed

(2) Job xi. 5.

his penitential course on the first of April, in 1132, wanting only two months of being eighty years old, of which he had been fifty-two years bishop. Miracles attested the sanctity of his happy death; and he was canonized by Innocent II. in 1134.

There is no saint who was not a lover of retirement and penance. Shall we not learn from them to shun the tumult of the world, as much as our circumstances will allow, and give ourselves up to the exercises of holy solitude, prayer, and pious reading. Holy solitude is the school of heavenly doctrine, where fervent souls study a divine science, which is learned by experience, not by the discourses of others. Here they learn to know God and themselves; they disengage their affections from the world, and burn and reduce to ashes all that can fasten their hearts to it. Here they give earthly things for those of heaven, and goods of small value for those of inestimable price. In blessed solitude, a man repairs in his soul the image of his Creator, which was effaced by sin, and, by the victory which he gains over his passions, is in some degree freed from the corruption of his nature, and restored in some measure to the state of its integrity and innocence by the ruin of vice, and the establishment of all virtues in his affections; so that, by a wonderful change wrought in his soul, he becomes a new creature, and a terrestrial angel. His sweet repose and his employments are also angelical, being of the same nature with those of the blessed in heaven. By the earnest occupation of the powers of his soul on God and in God, or in doing his will, he is continually employed in a manner infinitely more excellent and more noble than he could be in governing all the empires of the world; and in a manner which is far preferable to all the vain occupations of the greatest men of the world during the whole course of their lives. Moreover, in the interior exercises of this state, a soul receives certain antepasts of eternal felicity, by which she intimately feels how sweet God is, and learns to have no relish for any thing but for him alone. O my friends, cried out a certain pious contemplative, I take leave of you with these words, and this feeling invitation of the

Psalmist: *Come, taste yourselves, and see by your own experience how sweet the Lord is.* But these and other privileges and precious advantages only belong to the true solitary, who joins interior to exterior solitude, is never warped by sloth or remissness, gives no moments to idleness, uses continual violence to himself, in order perfectly to subdue his passions, watches constantly over his senses, is penetrated to the heart with the wholesome sadness of penance, has death always before his eyes, is always taken up in the exercises of compunction, the divine praises, love, adoration, and thanksgiving, and is raised above the earth and all created things by the ardour of his desires of being united to God, the sovereign good.

ST. MELITO, BISHOP OF SARDES IN LYDIA, C.

IN THE REIGN OF MARCUS AURELIUS.

To that emperor, in 175, he addressed an elegant and modest apology for the faith. From an eminent spirit of prophecy, with which he was endued by God, he was surnamed The Prophet, as St. Jerom[1] and Eusebius testify.[2]

ST. GILBERT, BISHOP OF CATHNESS IN SCOTLAND.

Having administered that see with great sanctity for twenty years, he died on the first of April, 1240. See the Aberdeen Breviary.

(1) Catal. c. 24.—(2) Eus. b. 4. Hist. c. 26. b. 5. c. 24.

APRIL II.

ST. FRANCIS OF PAULA, CONFESSOR,

FOUNDER OF THE ORDER OF MINIMS.

From the bull of his canonization, and the memoirs relating to it, with the notes of Papebroke, t. 1. Apr. p. 103. also Philip Commines, b. 6. c. 8. See Le Fevre, Cont. of Fleury, b. 115. n. 111. 120. 144. Helyot, Hist. des Ord. Relig. t. 9. p. 426. Giry, a provincial of his Order, in his Lives of Saints, and in a particular dissertation: and De Coste, of the same Order, in his judicious and accurate life of this saint, in 4to.

A. D. 1508.

This saint was born about the year 1416, at Paula, a small city near the Tyrrhenean sea, in Calabria, the midway from Naples to Reggio. His parents were very poor, but industrious, and happy in their condition, making the will and love of God the sole object of all their desires and endeavours. Their whole conduct was, as it were, one straight line directed to this point. Having lived together several years without issue, they earnestly begged of God, through the intercession of St. Francis of Assisium, a son who might faithfully and assiduously serve him, and become an instrument to glorify his name, to whose service they solemnly devoted him. A son some time after this was born, whom they considered as the fruit of their prayers, named him after their patron, St. Francis, and made it their chief care to inspire him with pious sentiments, and give him an education suitable to his holy destination. Francis, whilst yet a child, made abstinence, solitude, and prayer, his delight. In the thirteenth year of his age, his father, whose name was James Martotille, placed him in the convent of Franciscan friars at St. Mark's, an episcopal town of that province, where he learned to read, and



Guido Pinxit — Edwd. Finden sculpsit

ST. FRANCIS OF PAULA, CONFESSOR.

laid the foundation of the austere life which he ever after led. He from that time denied himself all use of linen and flesh meat; and though he had not professed the rule of that Order, he seemed, even in that tender age, to surpass all the religious in a scrupulous observance of every thing prescribed by it. Having spent one year here, he performed, with his parents, a pilgrimage to Assisium, the Portiuncula, and Rome. When he was returned to Paula, with their consent, he retired to a lonesome solitude about half a mile from the town: and, to avoid the distraction of visits, he shortly after chose a more remote retreat in the corner of a rock upon the sea-coast, where he made himself a cave. He was scarce fifteen years old, when he shut himself up in this hermitage, in 1432. He had no other bed than the rock itself, nor other food than the herbs which he gathered in the neighbouring wood, or what was sometimes brought him by his friends. Before he was quite twenty years old, two other devoutly inclined persons joined him, imitating his holy exercises. The neighbours built them three cells, and a chapel, in which they sung the divine praises, and a certain priest from the parish-church came, and said mass for them. This is reputed the first foundation of his religious Order, in 1436. Near seventeen years after, their number being much increased, with the approbation of the archbishop of Cosenza, a large church and monastery were built for them in the same place, towards the year 1454. So great was the devotion of the people, that the whole country joined, and all hands were set to this work; even noblemen would share in carrying burdens. During the erection of this building, our saint performed several miracles. Among others, a person deposed upon oath in the process of the saint's canonization, that he himself was healed in an instant of a painful lameness in his thigh by the prayer of the servant of God. When the house was completed, he applied himself to establish regularity and uniformity in his community, not abating in the least of his former severity with regard to himself. His bed was no longer indeed the rock, but it was a board or the bare floor, with a stone or a log of wood for his pillow, till in his old age he made use of a mat. He allowed himself no more sleep than was absolutely

necessary to refresh weary nature, and to enable him to resume his devout exercises with greater vigour. He took but one repast a day, in the evening, and usually nothing but bread and water. Sometimes he passed two days without taking any food, especially before great festivals.

Penance, charity, and humility he laid down for the groundwork and basis of his rule. He obliged his followers to observe a perpetual Lent, and always to abstain not only from flesh, but also from all white meats, or food made of milk, such as cheese, butter, &c. also from eggs, all which the ancient canons forbid in Lent. In order more effectually to enforce obedience to this injunction, he prescribed a fourth vow by which every religious of his Order binds himself to observe it. His intention in enjoining this perpetual abstinence was to repair, in some sort, the abuses of Lent among Christians. He always lamented to see that holy fast so much relaxed by the mitigations which the church has been obliged to tolerate, in condescension to the lukewarmness of the generality of her children. He hoped also, by example, to open the eyes of the rest of the faithful, to whom the sight of such a perpetual Lent compared to their remissness in one of only forty days, might be a continual reproach and silent preaching, perhaps more effectual than by words. The saint took *Charity for the motto and symbol of his Order*, to shew it was to be its soul, and its most distinguishing characteristic, whereby to signify the intimate union of all its members, not only with one another, but with all the faithful, by their ardent love of God, that divine flame which glowed so warmly in his own breast, and which he eagerly endeavoured to kindle in all others. Humility, however, was his darling virtue. The greater he was before God, and the more he was distinguished in the sight of heaven, the less he appeared in his own eyes; and the more he was exalted among men, honoured and reverenced by popes and kings, the more earnestly did he study to live concealed and to debase himself beneath all creatures. It was his fondness for living concealed, unknown, and entirely forgotten by all men, that inspired him with the design in his earliest years of burying himself in a desert: in which part of his life, we know no-

thing of his sublime contemplations and his heavenly raptures, or of his severe penance, emulating the Elias's and the Baptists, because he sought to live hidden from the eyes of men, according to that maxim of true humility, Love to be unknown; nor did he only seek to conceal himself and draw a veil over his other virtues, but also over his humility itself. An humility which sets itself forth with an exterior shew of piety, which draws respect, and receives honour, is generally false; only the shadow of that virtue, and in reality a subtle refined pride. At least it is always dangerous, and much to be suspected. But the humility of Francis was both true and secure, because hidden. When God discovered him to the world, the saint conversed with it so as always to retain the same spirit. Not yet twenty years old, he was the legislator and oracle of all who approached him: yet he was no ways elated on this account, he assumed nothing to himself, and professed that he knew nothing save Jesus Christ crucified, and that there is no virtue, no happiness, but in knowing our own littleness, and in being humble of heart with our divine Master. By this humility he was filled with the spirit of God, and by a wonderful prodigy of grace at nineteen years of age, became the founder of an eminent religious Order. Other Orders have their principal end and distinguishing characters; some being remarkable for their poverty, others for austerity, others for prayer, holy zeal, &c. That of St. Francis of Paula eminently includes all the above-mentioned; but to shew his value for humility, which he most earnestly recommended to his followers as the ground of all christian virtues, he gave them a name that might express it, and begged of the pope, as a singular privilege, that his religious might be called Minims, to signify that they were the least in the house of God. Moreover, as in every community there must be a supreme, St. Francis would have the superior of each house in his Order called Corrector, to put him in continual remembrance that he is only the servant of all the rest, according to that of Luke xxii. *He who is greater among you, let him be as the least.* But the more this saint humbled himself, the more did God exalt him.

The archbishop of Cosenza approved the rule and Order of

this holy man, in 1471. Pope Sixtus IV. confirmed it by a bull, dated the twenty-third of May, in 1474, and established Francis superior-general. This Order was then chiefly composed of laymen, with a few clerks, and only one priest, Balthasar de Spino, doctor of laws, afterward confessor to Innocent VIII. About the year 1476, the saint founded another convent at Paterno, on the gulf of Tarentum; and a third at Spezza, in the diocess of Cosenza. In the year 1479, being invited into Sicily, he was received there as an angel from heaven, wrought miracles, and built several monasteries in that island, where he continued a whole year. Being returned into Calabria, in 1480, he built another at Corigliano, in the diocess of Rossano. Ferdinand, king of Naples, provoked at some wholesome advice the saint had given him and his two sons, Alphonsus, duke of Calabria, and John, cardinal of Arragon, persecuted him: but his third son, Frederic, prince of Tarentum, was his friend. The king, alleging that he had built monasteries without the royal assent, ordered a messenger to apprehend him at Paterno, and bring him prisoner to Naples. But the officer, approaching to seize his person, was so moved at his humility, and the readiness with which he disposed himself to follow him, that, struck with awe, he returned to Naples, and dissuaded the king from attempting any thing against the servant of God. The holy man was favoured with an eminent spirit of prophecy. He foretold to several persons, in the years 1447, 1448, and 1449, the taking of Constantinople by the Turks, which happened on the twenty-ninth of May, in 1453, under the command of Mahomet II. when Constantine Palæologus, the last christian emperor, was slain, fighting tumultuously in the streets. He also foretold that Otranto, one of the most important places and keys of the kingdom of Naples, would fall into the hands of the same infidels, three months before Achmat Bacha surprised it on the last day of August, 1480, to the great consternation of Italy and all Europe. But the servant of God promised the Christians, especially the pious John, count of Arena, one of the generals of Ferdinand I. king of Naples, certain success the year following, when they recovered that city, and drove the infidels out of Italy, their

victory being facilitated by the death of the Turkish emperor, and a civil war between the two brothers, Bajazet II. and Zizimes. The authentic depositions of many unexceptionable witnesses, given with all the formalities which both the civil and canon law require, prove these and many other illustrious predictions of the holy man, on several public and private occasions,[(a)] with regard to the kings of Naples, Ferdinand I. and Alphonsus II. and Louisa of Savoy, countess, afterward dutchess of Angouleme, mother of king Francis I. in France, and many others. Laurence, bishop of Grenoble, of the most noble house of Alemans, in Dauphinè, uncle to the most valiant and pious captain De Bayard,[(b)] in his letter to pope Leo X. for the canonization of St. Francis, writes: "Most holy Father, he revealed to me many things which "were known only to God and myself." In 1469, pope Paul II. sent one of his chamberlains, an ecclesiastic of the noble family of Adorno in Genoa, into Calabria, to inform himself of the truth of the wonderful things that were related of the saint. The chamberlain addressed himself to the vigilant archbishop of Cosenza, who assured him, from his own intimacy with the saint, of his sincere virtue and extraordinary sanctity, and sent one of his ecclesiastics, named Charles Pyrrho, a canon of Cosenza, a man of great learning and probity, to attend him to Paula. This Pyrrho had been himself healed ten years before of a violent tooth-ach by the man of God touching his cheek with his hand, (of which the authentic depositions are extant) and had from that time frequently visited him. The saint was at work, according to his custom, among the masons who were laying the foundation of his church; but seeing two strangers coming towards him, left his work, and came to meet them. He made them a low obeisance; and when the chamberlain offered to kiss his hand, according to the Italian custom of saluting priests and religious men, he would by no means allow it, and falling on his knees, said he was bound to kiss his hands, which God had consecrated for the thirty years he had said mass. The chamberlain was exceedingly struck at his answer, hear-

(a) See many of these depositions in De Coste, part 2. and Bollandus.

(b) Surnamed Le Chevalier sans peur et sans reproche.

ing him, who was an entire stranger to hisperson, tell him so exactly how long he had been a priest; but concealing himself and his commission, desired to converse with him in his convent. The saint conducted him into a chamber. The chamberlain, who was a very eloquent man, made him a long discourse, in which, to try his virtue, he censured his institute as too austere, spoke much on the illusions and dangers to which extraordinary and miraculous gifts are liable, and exhorted him to walk in ordinary paths, trodden by eminent servants of God. The saint answered his objections with great modesty and humility; but seeing him not yet satisfied, he went to the fire, and taking out some burning coals, held them a considerable time in his hand without receiving any harm, saying: "All creatures obey those who serve God "with a perfect heart." Which golden words are inserted by Leo X. in the bull of his canonization. The chamberlain returned to Cosenza full of veneration for the holy man, and told both the archbishop and his holiness at his return to Rome, that the sanctity of Francis was greater than his reputation in the world. A youth, nephew to the saint, being dead, his mother, the saint's own sister, applied to him for comfort, and filled his apartment with lamentations. After the mass and divine office had been said for the repose of his soul, St. Francis ordered the corpse to be carried from the church into his cell, where he ceased not to pray till, to her great astonishment, he had restored him to life and presented him to her in perfect health. The young man entered his Order, and is the celebrated Nicholas Alesso, who afterward followed his uncle into France, and was famous for sanctity and many great actions.(c)

(c) This miracle may be read with a detail of the circumstances in the life of this saint, by F. Giry. Among other testimonies in confirmation of it, Bollandus produces the following extracts.

Ex processu facto in Castellione. SSmo ac Bmo Dno Leoni X. Loysius de Agno, Baro Castellionis, &c. Die 27 Nov. An. 1516. de prodigiis Beati Viri talia quæ subsequuntur, coram nobis a subinsertis testibus recitata et enarrata fuerunt.

D. Petrus de Paula, Consentinus, Terræ Castellioni Prætor, retulit quod Nicolaus nepos beati viri fuit ab ipso in Paula resuscitatus; et hoc miraculum est vulgatum in Calabria, et potissimum in Casalibus civitatis Consentinæ.

Ex processu facto in terra Xiliani. Supplicatur sanctitati vestræ pro parte syndicorum et magistrorum juratorum universitatis, et hujusmodi pertinentiarum terræ Xiliani Diœc. Marthuranæ.—

Lewis XI. king of France, a prince perhaps the most absolute, the most tenacious of his authority, jealous of his prerogative, and impatient of controul, that ever wore that crown, after an apoplectic fit fell into a lingering decay.[1] Never had any man a stronger passion for life, or a greater dread of the very thoughts of death. Such was his frowardness and impatience, that every one trembled to approach him: nor durst any ask him a favour. He gave his physician ten thousand crowns a month, as long as he should prolong his life, and stood in the greatest awe of him. He shut himself up in his palace or castle of Plessis-les-Tours, near the city of Tours. Jesters, buffoons, and dancers were employed to divert his melancholy and peevishness, but in vain. He ordered prayers, processions, and pilgrimages for his health, and even against the north-wind, which he found injurious to him, and he caused holy relicks from the remotest places to be brought to Plessis, into his chamber. His distemper still increasing, he sent an ambassador to our holy hermit in Calabria, begging he would come to see him, and restore his health, making the greatest promises to serve both him and his Order. Hearing that the man of God would not be prevailed on by his promises to comply with his request, he intreated Ferdinand, king of Naples to send him. Francis answered positively, that he could not tempt God, or undertake a voyage of a thousand miles to work a miracle, which was asked upon low and merely human motives. Lewis did not yet desist, but desired the pope to interpose in favour of his request. Sixtus IV. by two briefs, commanded Francis immediately to repair to the king. Hereupon the obedient saint, without delay, set out and passed through Naples,

(1) Commines, b. 6. c. 7, 8. 12. Mezeray, &c.

After several other miracles, related with the certificates of the witnesses upon oath, is added, n. 88.

Domna Andiana deponit per dictum sui patris, qualiter pater ejus vidit nepotem Fr. Francisci deportatum ad eum mortuum de duobus diebus, et vidit ipsum resuscitatum in conventu Paterni.

This nephew, Nicholas d'Alesso, was son of Andrew d' Alesso. The author of the life of St. Francis of Paula, who was a religious man of the saint's own convent, and lived many years with him at Paula, speaks of this miracle as happening before the year 1460. Six other persons are related to have been raised from death by this saint: the authentic proofs of which, and many other miracles, may be seen in the Bollandists, and in De Coste's life of this saint.

where he was exceedingly honoured by king Ferdinand. He took also Rome in his way, where he was treated with the highest distinction by the pope and cardinals. Embarking at Ostia, he landed in France, and cured many sick of the plague, in Provence, as he passed. Lewis, in great joy, gave a purse of ten thousand crowns to him who brought the first news of the saint's arrival in his dominions, and sent the Dauphin, with the principal lords of his court, to meet him at Amboise, and to conduct him to his palace. The saint arrived at Plessis, on the twenty fourth of April, in 1482. The king went out to meet him, attended with all his court, and, falling on his knees, conjured him to obtain of God the prolongation of his life. St. Francis told him, no wise man ought to entertain such a desire. To which he added this useful lesson, that the lives of kings had their appointed limits no less than those of his meanest subjects, that God's decree was unchangeable, and that there remained nothing to be done but for his majesty to resign himself to the divine will, and prepare for a happy death. The king gave orders that he should be lodged in an apartment in his palace, near the chapel, and assigned him an interpreter. St. Francis often spoke to his majesty both in private and before his courtiers, and always with such wisdom, though a man without learning, that Philip Commines, who frequently heard him, says, that all present were persuaded the Holy Ghost spoke by his mouth. By his prayers and exhortations he effected a perfect change in the king's heart, who, having recommended to him his three children, and the repose of his soul, died in his arms, perfectly resigned, on the thirtieth of August, in 1483.

King Charles VIII. honoured the saint even more than his father Lewis had done; would do nothing in the affairs of his conscience, or even in those of the state, without his advice; visited him every day as long as he stayed at Plessis, standing before him as a disciple, and engaged him to stand godfather to his son the Dauphin, to whom he gave the name of our saint. He built for him a beautiful convent in the park of Plessis, in a place called Montils: and another at Amboise, and upon the very spot where he met him when

he was Dauphin: and going to Rome in 1495, where he made a triumphant entry, and was saluted emperor of Constantinople by pope Alexander VI. he built there, on Mount Pincio, a stately monastery for this Order, under the name of the Blessed Trinity, in which none but Frenchmen can be admitted. In his reign the saint founded the convent of Nigeon, near Paris, on which occasion two doctors, who had violently opposed the institute before the bishop of Paris, were so moved by the sight of the saint at Plessis, that they entered his Order in 1506. Pope Julius II. again approved the rule in which the saint had made some alterations. King Charles VIII. dying in 1498, Lewis XII. succeeded him. He at first gave the saint leave to return to Italy; but quickly recalled it, and heaped honours and benefactions on all his relations. St. Francis spent the three last months of his life within his cell, to prepare himself for a happy death, denying himself all communication with mankind, that nothing might divert his thoughts from death and eternity. He fell sick of a fever on Palm-Sunday, in 1506. On Maundy-Thursday he assembled all his religious in the sacristy, and exhorted them to the love of God, charity with one another and with all men, and to a punctual observance of all the duties of their rule. After having made his confession, he communicated barefoot, and with a cord about his neck, which is the custom of his Order. He died on the second of April, in 1508, being ninety-one years old.[d] He was canonized by Leo X. in 1519. His body remained uncorrupted in the church of Plessis-les-Tours, till the year 1562, when the Hugonots broke open the shrine and found it entire, fifty-five years after his death. They dragged it about the streets, and burned it in a fire which they had made with the wood of a great crucifix.[2] Some of his bones were recovered by the Catholics, and are kept in several churches of his Order

(2) Baillet; Helyot, Hist. des Ord. Relig. Le Fevre; the Contin. of Fleury; Croisset.

(d) F. Papebroke had wrote, that Saint Francis was born only in 1438, and died sixty-nine years old; but retracted this mistake after he had seen the dissertation of F. Giry.

at Plessis, Nigeon, Paris, Aix, Naples, Paula, and Madrid. In Tours the same Calvinists burned the body of St. Martin, Alcuin, and many others. But Lewis of Bourbon, duke of Montpensier, governor of Anjou, Touraine, and Maine, a virtuous and valiant prince, soon gave chase to those sacrilegious plunderers, and restored the churches and religious places to their former possessors.[e] St. Francis wrote two rules for his friars, with a Correctorium, or method of enjoining penances, and a third rule for nuns; all approved by pope Julius II. in 1506.

Vanity and the love of the world make men fond of producing themselves in public, and by having never cultivated an acquaintance with themselves, they shun the very means, look upon retirement as intolerable, and pass their life in wandering always from home, and in a studied series of dissipation, in which they secretly seek the gratification of their vanity, sloth, and other passions, but meet only with emptiness, trouble, and vexation. Man can find happiness only in God and in his own heart. This he flies who cannot bear to converse with God and his own heart. On the contrary, he who is endued with the spirit of prayer, finds the greatest relish in the interior exercises of compunction and contemplation, and in conversing with heaven. Solitude is his chief delight, and his centre: here he lives sequestered from creatures, and as if there were only God and himself in the world, except that he ceases not to recommend all men to God. In paying the debts of charity, and other exterior duties to his neighbours, his heart is fixed on God, and he has purely his divine will in view. So that even in his public actions, he deposits his intention and sentiments in the bosom of his God and Redeemer, and has no regard to creatures but as he con-

(e) See the verbal process and informations relating to the sacrileges committed in pillaging this church and convent of Plessis, taken in the presidial court of Tours, in 1562 and 1565, in De Coste, p. 482. His rich tomb, though empty, is shewn in the church of his great convent at Plessis-les-Tours, a mile from the city of Tours. The church and convent are also stripped by several accidents of a great part of their rich ornaments and plate. Very near, the favourite palace of Lewis XI. is still standing, though in a decaying condition.

siders God and his holy will in them. *You are dead*, says the apostle,[3] *and your life is hid with God in Jesus Christ.*

ST. APIAN, M.

Called by the Greeks and Latins Aphian, and sometimes Amphian. He was born of rich and illustrious parents in Lycia, and by them sent in his youth to study eloquence, philosophy, and the Roman laws, in the famous schools of Berytus, in Phœnicia. He made a most rapid progress in learning: but it was his greatest happiness that, having embraced the christian faith, he, by the means of prayer and retirement, preserved his innocence and virtue untainted in the midst of vice and lewdness. Returning home after his studies, he found his parents yet idolaters; and therefore withdrew to Cæsarea in Palestine, being at that time eighteen years of age. St. Pamphilus there expounded the holy scriptures with great piety and learning, and Apian became one of his auditors. Such was his conduct in that school of martyrs, as prepared him to take the lead among them, and set the rest an example. Dioclesian having abdicated the empire at Nicomedia, on the first of May, in 305, Galerius Maximianus, the chief promoter of his bloody persecution, was declared emperor of the East, which Maximinus Daia governed under him, as Cæsar. There came letters to Cæsarea from the last-mentioned, containing orders to the governor to compel all persons whatever to attend the public solemn sacrifices. Then Apian, without having communicated his design to any person, "Not even to us, says the historian "Eusebius, with whom he dwelt," went to find out the governor Urbanus, as he was sacrificing, and came near to him without being perceived by the guards that surrounded him; and taking hold of his right-hand, with which he was performing the ceremony, stopped him, saying: it was an impious thing to neglect the worship of the true God, and to sacrifice to idols and demons. God inspired this generous youth, not yet twenty years of age, by this daring and extra-

(3) Colos. iii. 3.

ordinary action, to confound the impiety of the persecutors, and to shew them the courage of his servants. The guards instantly fell upon him, like so many wild beasts, cruelly buffetted his face, beat him down to the ground, kicked him unmercifully, hideously tore his mouth and lips, and wounded him in every part of his body. He was then thrown into a dark dungeon, where he remained a day and a night with his feet stretched very wide in the stocks. The next day he was brought before the governor, who commanded he should suffer the most exquisite tortures. He had his sides torn so that his bones and entrails appeared: and his face was so swoln with the blows he had received, that he could not be known by his most intimate acquaintance. His only answer to all questions was: "I am a servant of Christ." His constancy having thrown the tyrant into a transport of rage, he ordered the executioners to apply to his feet lighted matches of flax dipped in oil. The fire burned up his flesh and penetrated even to the very bones, and the juice of his body dropped from him like melted wax, but he still continued resolute. His patience struck the persecutors with astonishment: and when pressed by his tormentors to sacrifice and obey the judge, fixing his eyes upon them, he only replied: "I confess Christ the only God, and the same God with the "father." He was then remanded to prison, where he continued three days. Being then brought before the judge, he persisted in his confession, and, though half-dead, was by his order cast into the sea. A prodigy ensued, of which there were as many witnesses, says Eusebius, as citizens of Cæsarea. He was no sooner thrown into the water, with stones tied to his feet, but both the sea and the city were shook with an earthquake accompanied with a dreadful noise, and the sea, as if it was not able to endure the corpse of the martyr, threw it up before the gates of the city: all the inhabitants went out to see this prodigy, and gave glory to the God of the Christians, confessing aloud the name of Jesus Christ. The triumph of St. Apian happened on the second of April, 306, in the nineteenth year of his age. See Eusebius, an eyewitness, de Martyr. Palæst. c. 4. and his genuine acts in Chaldaic, given to the public by Stephen Assemani, t. 2. p. 188.

SAINT THEODOSIA, V. M.

She was a native of Tyre. Having been educated in the christian faith, she had, by vow, consecrated her virginity to God. She was not eighteen years of age when, in 308, being at Cæsarea, and beholding there the cruelties exercised by the barbarous governor upon the servants of God, her zeal prompted her to address the confessors who stood bound in the square before the governors court to be interrogated. She congratulated them on their happiness, and besought them to remember her in their prayers when they should be with God, and earnestly exhorted them to patience and perseverance. The guards apprehended her as if guilty of a crime on account of this action, and presented her to the governor, who for three years and a half had sought in vain, by every invention of cruelty, to extirpate the christian name out of his province; but finding the blood of martyrs to be a seed which served to further the propagation of Christianity, he was no longer master of his fury. Seeing the undaunted air with which this tender virgin appeared before him, he took it for an insult of his power, and caused her to be stretched on the rack in the most cruel manner; and her sides and breasts to be torn with iron-hooks and pincers, and at length her breasts to be cut off with the utmost barbarity. Nothing could draw from her the least complaint or sigh: but she suffered these tortures with an amiable cheerfulness painted on her face, and sweetly said to the judge: "By your cruelty "you procure me that great happiness which it was my grief "to see deferred. I rejoice to see myself called to this crown, "and return hearty thanks to God for vouchsafing me such "a favour." She was yet alive when the governor, finding it impossible to add to his cruelty, ordered her to be thrown into the sea. The other confessors he condemned to the mines in Palestine; but was himself shortly after beheaded by his master for his crimes. St. Theodosia received her crown on the second of April, on which day her name occurs in the Roman, Greek, Russian, and other Calendars. Her memory is honoured with particular devotion at Venice, and

in many other places. Concerning her martyrdom, see Eusebius, an eye-witness, in his history of the martyrs of Palestine, ch. 7. and her acts published from the Chaldaic by Assemani, t. 2. p. 204. [a]

ST. NICETIUS, ARCHBISHOP OF LYONS, C.

CALLED BY THE FRENCH NIZIER.

He was descended from an ancient noble Gaulish family in Burgundy, and, by the care of virtuous parents, received a learned and pious education. Humility and assiduous prayer were his favourite virtues from the cradle. In his father's house he always chose to appear the lowest in the family, though by birth he had a right to claim the highest place next his parents. He readily gave a preference in all things to his brethren, and took a singular delight, during his hours of recreation, in performing the most servile offices. He instructed, with the utmost diligence, the servants and children in all christian duties, and taught them the psalter and church office. He succeeded his uncle, St. Serdot, in the see of Lyons in 551, which he governed with indefatigable zeal during twenty-two years, till his happy death on the second day of April, in 577. Great miracles confirmed the opinion of his sanctity: his relicks are preserved in the parish church of his name, in Lyons: his memory is famous in France, and recorded in the Roman Martyrology.

ST. EBBA ABBESS, AND HER COMPANIONS, MM.

In the ninth century St. Ebba governed the great monastery of Coldingham, situated in Merch, or the Marshes, a province in the shire of Berwick, which was for some time subject to the English, at other times to the Scots. This was at that time the largest monastery in all Scotland, and had been founded by another St. Ebba, who was sister to St. Oswald and Oswi, kings of Northumberland.[a] In the year 870,

[a] St. Theodosia suffered under eighteen years of age: St. Apian not yet twenty.

[a] The monastery of Coldingham was burnt by John, king of England, and after it was rebuilt retained only the rank

according to Matthew of Westminster, or rather in 874, according to the Scotish historians, in an incursion of the cruel Danish pirates, Hinguar and Hubba, this abbess was anxious, not for her life, but for her chastity, to preserve which she had recourse to the following stratagem. Having assembled her nuns in the Chapter-house, after making a moving discourse to her sisters, she, with a razor, cut off her nose and upper-lip, and was courageously imitated by all the holy community. The frightful spectacle which they exhibited in this condition protected their virginity. But the infidels, enraged at their disappointment, set fire to the monastery, and these holy virgins died in the flames spotless victims to their heavenly spouse, the lover and rewarder of chaste souls. See Matthew of Westminster, Baronius ad an. 870, Cressy, &c.

B. CONSTANTINE II, KING OF SCOTLAND,

Marched against the infidels who advanced to plunder his dominions, and, intercepting the forces of Hubba, cut off from the army of his brother, king Hinguar, by a sudden flood of the river Lenin, easily put them to flight. But was afterward vanquished by Hinguar, near the town Cararia, and slain. In his last moments he repeated those words of the Psalm lxxvii. 19. *Lord Jesus, abandon not to beasts the souls which serve thee.* His death is placed by bishop Lesley and Buchanan in 874. He was buried in the isle of Iona, or Y-Colm-kill, and his tomb is said to have been honoured with miracles. The title of martyr is given him by King, in his Calendar, on the eleventh of March, the day on which he was honoured under that quality at St. Andrew's. See Lesley, hist. l. 5. Buchanan, l. 6.

of a priory till the change of religion. A nephew of bishop Lesley, a Scotish Jesuit, tells us, in the lives of Scotish Saints, which he compiled in Latin, that he found the ruins very stately when he took a survey of them in 1610. See this MS. history of Scotish Saints, p. 98.

St. BRONACHA, OR BRONANNA, V.

Abbess of Gleannsechis, or Kill-sechis, in Ireland: titular saint of the parish of Kill-Bruncha in the diocess of Dromore. See Colgan. in MSS. Contin. SS. Hibern. ad 2 Apr.

APRIL III.



SAINTS AGAPE, CHIONIA AND IRENE,

SISTERS, AND THEIR COMPANIONS, MARTYRS.

From their original acts, abridged out of the presidial court registers of Thessalonica, in Surius, Ruinart, p. 421. Tillemont, t. 5. p. 210 and 680. Ceillier, t. 3. p. 490.

A. D. 304.

These three sisters lived at Thessalonica, and their parents were heathens when they suffered martyrdom. In the year 303, the emperor Dioclesian published an edict forbidding, under pain of death, any persons to keep the holy scriptures. These saints concealed many volumes of those sacred books, but were not discovered or apprehended till the year following; when, as their acts relate, Dulcetius, the governor, being seated on his tribunal, Artemesius, the secretary, said; "If "you please, I will read an information given in by the Sta- "tionary,[a] concerning several persons here present." Dulcetius said: "Let the information be read." The solicitor read as follows: "The Pensioner Cassander to Dulcetius, "president of Macedonia, greeting. I send to your highness "six christian women, with a man, who have refused to eat

(a) Stationarius was a person appointed to keep ward in any place. Such officers, when distinguished by certain privileges, or particular benefits, conferred upon them for past services, in the army, were also called Beneficiarii.

"meats sacrificed to the gods. They are called Agape, Chionia, Irene, Casia, Philippa, Eutychia, and the man's name is Agatho, therefore I have caused them to be brought before you." The president, turning to the women, said: "Wretches, what madness is this of yours, that you will not obey the pious commands of the emperors and Cæsars?" He then said to Agatho: "Why will you not eat of the meats offered to the gods, like other subjects of the empire?" He answered: "Because I am a Christian." Dulcetius. "Do you still persist in that resolution?" "Certainly," replied Agatho. Dulcetius next addressed himself to Agape, saying: "What are your sentiments?" Agape answered: "I believe in the living God, and will not by an evil action lose all the merit of my past life." Then the president said: "What say you Chionia?" She answered: "I believe in the living God, and for that reason did not obey your orders." The president, turning to Irene, said: "Why did not you obey the most pious command of our emperors and Cæsars?" Irene said: "For fear of offending God." President. "But what say you, Casia?" She said: "I desire to save my soul." President. "Will not you partake of the sacred offerings?" Casia. "By no means." President. "But you, Philippa, what do you say?" She answered: "I say the same thing." President. "What is that?" Philippa. "That I had rather die than eat of your sacrifices." President. "And you, Eutychia, what do you say?" "I say the same thing," said she, "that I had rather die than do what you command." President. "Are you married?" Eutychia. "My husband has been dead almost these seven months." By whom are you with child?" She answered: "By him whom God gave me for my husband." President. "I advise you, Eutychia, to leave this folly, and resume a reasonable way of thinking; what do you say? will you obey the imperial edict?" Eutychia. "No: for I am a Christian, and serve the Almighty God." President. "Eutychia being big with child, let her be kept in prison." Afterward Dulcetius added: "Agape, what is your resolution? will you do as we do, who are obedient and dutiful to the emperors?" Agape. "It is not proper to obey Satan; my soul is not to be over-

"come by these discourses." President. "And you, Chionia, "what is your final answer?" "Nothing can change me," said she. President. "Have you not some books, papers, "or other writings, relating to the religion of the impious "Christians?" Chionia said: "We have none: the em-"perors now reigning have taken them all from us." President. "Who drew you into this persuasion?" She said, "Almighty God." President. "Who induced you to em-"brace this folly?" Chionia repeated again, "Almighty "God and his only Son our Lord Jesus Christ." Dulcetius. "You are all bound to obey our most puissant emperors and "Cæsars. But because you have so long obstinately despised "their just commands, and so many edicts, admonitions, and "threats, and have had the boldness and rashness to despise "our orders, retaining the impious name of Christians; and "since to this very time you have not obeyed the stationaries "and officers who solicited you to renounce Jesus Christ in "writing, you shall receive the punishment you deserve." Then he read their sentence, which was worded as follows: "I condemn Agape and Chionia to be burnt alive, for having "out of malice and obstinacy acted in contradiction to the "divine edicts of our lords the emperors and Cæsars, and "who at present profess the rash and false religion of Chris-"tians, which all pious persons abhor." He added: "As for "the other four, let them be confined in close prison during "my pleasure."

After these two had been consumed in the fire, Irene was a third time brought before the president. Dulcetius said to her: "Your madness is plain, since you have kept to this day "so many books, parchments, codicils, and papers of the "scriptures of the impious Christians. You was forced to "acknowledge them when they were produced before you, "though you had before denied you had any.[b] You will not "take warning from the punishments of your sisters, neither "have you the fear of death before your eyes, your punish-"ment therefore is unavoidable. In the mean time I do not

(b) They probably were not then in her custody, at least not known to Chionia, who had denied them: or she only denied herself convicted of the fact in court.

" refuse even now to make some condescension in your be- " half. Notwithstanding your crime, you may find pardon " and be freed from punishment, if you will yet worship the " gods. What say you then? will you obey the orders of the " emperors? are you ready to sacrifice to the gods, and eat " of the victims?" Irene. " By no means: for those that re- " nounce Jesus Christ, the Son of God, are threatened with " eternal fire." Dulcetius. " Who persuaded you to conceal " those books and papers so long?" Irene. " Almighty God, " who has commanded us to love him even unto death; on " which account we dare not betray him, but rather choose to " be burnt alive, or suffer any thing whatsoever than discover " such writings." President. " Who knew that those writings " were in the house?" " Nobody, said she, but the Almighty, " from whom nothing is hid: for we concealed them even " from our own domestics, lest they should accuse us." President. " Where did you hide yourselves last year, when the pious edict of our emperors was first published?" Irene. " Where it pleased God, in the mountains." President. " With whom did you live?" Irene. " We were in the open " air, sometimes on one mountain, sometimes on another." President. " Who supplied you with bread?" Irene. " God, " who gives food to all flesh." President. " Was your father " privy to it?" Irene. " No; he had not the least knowledge " of it." President. " Which of your neighbours knew it?" Irene. " Enquire in the neighbourhood, and make your " search." President. " After you returned from the moun- " tains, as you say, did you read those books to any body?" Irene. " They were hid at our own house, and we durst not " produce them; and we were in great trouble, because we " could not read them night and day, as we had been ac- " customed to do." Dulcetius. " Your sisters have already " suffered the punishments to which they were condemned. " As for you, Irene, though you were condemned to death " before your flight for having hid these writings, I will not " have you die so suddenly: but I order that you be exposed " naked in a brothel, and be allowed one loaf a day to be sent " you from the palace; and that the guards do not suffer you " to stir out of it one moment under pain of death to them."

The infamous sentence was rigorously executed; but God protecting her, no man durst approach her, nor say or do any indecency to her. The president caused her to be brought again before him, and said to her: "Do you still persist in "your rashness?" "Not in rashness, said Irene, but in piety "towards God." Dulcetius. "You shall suffer the just pu "nishment of your insolence and obstinacy." And having called for paper, he wrote this sentence: "Since Irene will "not obey the emperor's orders and sacrifice to the gods, "but, on the contrary, persists still in the religion of the "Christians, I order her to be immediately burnt alive, as "her sisters have been." Dulcetius had no sooner pronounced this sentence but the soldiers seized Irene, and brought her to a rising ground where her sisters had suffered martyrdom, and having lighted a large pile, ordered her to mount thereon. Irene singing psalms, and celebrating the glory of God, threw herself on the pile, and was there consumed in the ninth consulship of Dioclesian, and the eighth of Maximian, on the 1st day of April; but Ado, Usuard, and the Roman Martyrology name St. Agape and Chionia on the 3d, and St. Irene on the 5th of April.

These saints suffered a glorious martyrdom rather than to offend God by an action which several Christians at that time on various foolish pretexts excused to themselves. How many continually form to themselves a false conscience to palliate the enormity of gross sins in spite of the light of reason and the gospel; in which their case is far more deplorable and desperate than that of the most flagrant sinners. These are often awakened to sincere repentance: but what hopes can we have of those who, wilfully blinding themselves, imagine all goes right with them, even whilst they are running headlong into perdition? How many excuse to themselves notorious usuries and a thousand frauds, detractions, slanders, revenge, antipathies, sensual fondnesses and criminal familiarities, envy, jealousy, hypocrisy, pride, and numberless other crimes? How often do men canonize the grossest vices under the glorious names of charity, zeal, prudence, constancy, and other virtues? The principal sources of this fatal

misfortune of a false conscience are, first, the passions. These so strangely blind the understanding and pervert the judgment, that men fail not to extenuate the enormity of their crimes, and even to justify to themselves many violations of the divine law where any passion hath a strong bias. Whatever men are eagerly bent to commit, they easily find pretences to call lawful. A second cause of our practical errors are the example and false maxims of the world. We flatter ourselves that what every body does must be lawful, as if the multitude of sinners could authorize any crime, or as if the rule by which Christ will judge us, was the custom or example of others; or lastly, as if the world had not framed a false system of morals very opposite to the gospel. A third source of this dreadful and common evil is an affected ignorance. Parents, magistrates, priests, and others, are frequently unacquainted with several essential obligations of their state. How often are Christians ignorant of many practical duties which they owe to God, their neighbours, and themselves?

ST. RICHARD, B. C.

From his life by Ralph Bocking, some time his Confessarius, in two books, dedicated to Isabel countess of Arundel; extant in the Acta Sanctorum. The same is abridged in Surius. See another life of this saint in Capgrave, written also soon after his death; and F. Papebroke, t. 1. April. p. 277.

A. D. 1253.

St. Richard was born at the manor of Wiche, famous for its salt wells, four miles from Worcester, being second son to Richard and Alice de Wiche. In order to keep faithfully his baptismal vows, he from his infancy always manifested the utmost dislike to gay diversions, and ever held in the highest contempt all worldly pomp: instead of which his attention was wholly employed in establishing for himself a solid foundation of virtue and learning. Every opportunity

of serving others he regarded as his happiness and gain. The unfortunate situation of his eldest brother's affairs gave him an occasion of exercising his benevolent disposition. Richard condescended to become his brother's servant, undertook the management of his farms, and by his industry and generosity effectually retrieved his brother's before distressed circumstances. Having completed this good work, he resumed at Paris those studies he had begun at Oxford, leading with two select companions a life of piety and mortification, generally contenting himself with coarse bread and simple water for his diet; except that on Sundays and on particular festivals he would, in condescendence to some visitors, allow himself a little meat or fish. Upon his return to England, he proceeded master of arts at Oxford, from whence he went to Bologna in Italy, where he applied himself to the study of the canon law, and was appointed public professor of that science. After having taught there a short time, he returned to Oxford, and on account of his merit was soon promoted to the dignity of chancellor in that university. St. Edmund archbishop of Canterbury having the happiness of gaining him for his diocess, appointed him his chancellor, and intrusted him with the chief direction of his archbishopric; and Richard was the faithful imitator of his patron's piety and devotions. The principal use he made of his revenues was to employ them to charitable purposes, nor would he on any terms be prevailed on to accept the least present in the execution of his office as ecclesiastical judge. He accompanied his holy prelate in his banishment into France, and after his blessed death at Pontigni, retired into a convent of Dominican friars in Orleans. Having in that solitude employed his time in the improving himself in theological studies, and received the order of priesthood, he returned to England to serve a private curacy, in the diocess of Canterbury. Boniface, who had succeeded St. Edmund in that metropolitan see, compelled him to resume his office of chancellor with the care of his whole diocess. Ralph Nevil, bishop of Chichester, dying in 1244, king Henry III. recommended to that see an unworthy court favourite, called Robert Passelew: the archbishop and other prelates declared the person not qua-

lified, and the presentation void: and preferred Richard De Wiche to that dignity. He was consecrated in 1245. But the king seized his temporalities, and the saint suffered many hardships and persecutions from him and his officers, during two years, till his majesty granted him a replevin: upon which he recovered his revenues, but much impaired. And as, after having pleaded his cause at Rome before pope Innocent IV. against the king's deputies, and obtained a sentence confirming his election, he had permitted no persecution, fatigue, or difficulty to excuse him to himself for the omission of any part of his duty to his flock: so now, the chief obstacles being removed, he redoubled his fervour and attention. He in person visited the sick, buried the dead, and sought out and relieved the poor. When his steward complained that his alms exceeded his income: "then, said he, sell my "plate, and my horse." Having suffered a great loss by fire, instead of being more sparing in his charities, he said, "perhaps God sent us this loss to punish our covetousness," and ordered upon the spot more abundant alms to be given than usual. Such was the ardour of his devotion, that he lived as it were in the perpetual contemplation of heavenly things. He preached the word of God to his flock with that unction and success, which only an eminent spirit of prayer could produce. The affronts which he received, he always repaid with favours, and enmity with singular marks of charity. In maintaining discipline he was inflexible, especially in chastising crimes in the clergy: no intercession of the king, archbishop, and several other prelates, could prevail with him to mitigate the punishment of a priest who had sinned against chastity. Yet penitent sinners he received with inexpressible tenderness and charity. Whilst he was employed in preaching a holy war against the Saracens, being commissioned thereto by the pope, he fell sick of a fever, foretold his own death, and prepared himself for it by the most melting ejaculations of divine love and thanksgiving. He died in an hospital at Dover, called God's House, on the third of April, in the year of our Lord 1253, of his episcopal dignity the ninth, of his age the fifty-sixth. His body was conveyed to Chichester, and interred before the altar which he himself

had consecrated in his cathedral to the memory of St. Edmund. It was removed to a more honourable place in 1276, on the sixteenth of June, on which day our ancestors commemorated his translation. The fame of miraculous cures of paralytic and other distempers, and of three persons raised to life at his tomb, moved the pope to appoint commissaries to enquire into the truth of these reports, before whom many of these miracles were authentically proved upon the spot; and the saint was solemnly canonized by Urban IV. in 1262.

ST. ULPIAN, M.

He was a young zealous Christian of Tyre, who being encouraged by the example of St. Apian and other martyrs at Cæsarea, boldly confessed Christ before the cruel judge Urbanus. The enraged governor ordered him to be first severely scourged, and then tortured on the rack; his joints being thereby dislocated, his bones broke, and his body so universally sore that the slightest touch occasioned excessive pain. He was sewed up after this in a leather bag with a dog and an aspic, laid on a cart drawn by black bulls, carried to the sea-side, and cast into the waves. See Eusebius on the martyrs of Palestine, ch. 5.

ST. NICETAS, ABBOT.

He was a native of Bithynia, and from his infancy was brought up in austere monasteries by the care of his pious father Philaretus, who after the loss of his wife had himself embraced a monastic state. Nicetas emulated the most perfect examples of virtues: his mind was wholly occupied in prayer and pious reading, and his body was so extenuated by the severity of his fasts and watching, that it nearly resembled a walking skeleton. But his soul grew the more vigorous and active in proportion as it was more disengaged from the flesh, and by contemplation approached nearer to the angels. St. Nicephorus appointed him his coadjutor, and afterward recommended him to be his successor in the abbey of Medicion which he had founded on mount Olympus, under the

rule of the Acæmetes. In this calm and amiable retreat the saint and a hundred holy monks under his direction, led the lives of terrestrial angels, when the devil found means to disturb their tranquillity, though in the end his attempts only served to furnish their virtue with more distinguished occasions of triumph. In 813, the emperor Leo the Armenian renewed the war against holy images, and, in 814, banished the patriarch St. Nicephorus, and intruded into his see one Theodosius, an impious officer of the court. The zeal of Nicetas for the catholic faith was recompensed by two banishments, a rigid imprisonment, and other severe sufferings, Theodosius having pronounced anathema against all who did not honour the image of Jesus Christ, our abbot, regarding him as orthodox, consented, with many other confessors, to receive the communion from his hands. But was immediately stung with remorse, fearing lest he had been drawn into a conformity which some might interpret to the prejudice of the truth. Hereupon he openly protested that he would never abandon the faith of his ancestors, or obey the false patriarch. He rejected the offers of preferment at court, and chose rather to suffer a cruel banishment into the island of St. Glyceria, in the extremities of the Propontis, under the guard of Anthimus, a court eunuch, who confined him in a dark dungeon, the key of which he always kept in his own custody. A little food, merely what seemed necessary to preserve him alive, was carelessly thrown in to him through a little window. In this martyrdom he lingered six years, till the death of Leo the Armenian, who was murdered on Christmas-day, in 820. Michael the Stutterer, who then ascended the throne, released the prisoners. St. Nicetas chose, out of humility, neither to return to his monastery, nor to live at Constantinople, but shutting himself up in a small hermitage near that city, prepared himself for death, which he met with joy on the 3d of April, 824. Many miracles rendered his name illustrious on earth. See his life, by an intimate acquaintance, in Surius, d'Andilly, Papebroke, Fleury, b. 46.

APRIL IV.

ST. ISIDORE, BISHOP OF SEVILLE.

From his works and those of SS. Braulio and Ildefonse his disciples. His life compiled by Luke, bishop of Tuy, in Galicia, in 1236, extant in Mabillon, Sæc. Ben. 2. shews not that accuracy and judgment which we admire in the books of that author against the Albigenses: nor is it here made use of.

A. D. 606.

St. Isidore is honoured in Spain as the most illustrious doctor of that church, in which God raised him, says St. Braulio,[1] to stem the torrent of barbarism and ferocity which every where followed the arms of the Goths, who had settled themselves in that kingdom, in 412. The eighth great council of Toledo, fourteen years after his death, styles him "The "excellent doctor, the late ornament of the catholic church, "the most learned man, given to enlighten the latter ages, "always to be named with reverence." The city Carthagena was the place of his birth, which his parents, Severian and Theodora, persons of the first quality in the kingdom, edified by the example of their extraordinary piety. His two brothers, Leander and Fulgentius, bishops,[a] and his sister Florentina, are also honoured among the saints. Isidore having qualified himself in his youth for the service of the church by an uncommon stock of virtue and learning, assisted his brother, Leander, archbishop of Seville, in the conversion of

(1) Prænot. lib. Isidor.

(a) F. Flores proves this St. Fulgentius, bishop of Ecija, suffragan of Seville, to have never been translated to the see of Carthagena, as Card. Belluga, and some others have advanced upon incompetent modern authorities. Flores, Espana Sagrada, t. 5. p. 97. Dissertacion critica sobre si S. Fulgencio fue obispo de Carthagena.

the Visigoths, from the Arian heresy. This great work he had the happiness to see perfectly accomplished by his indefatigable zeal and labours, which he continued during the successive reigns of the kings Reccared, Liuba, Witeric, Gundemar, Sisebut, and Sisemund. Upon the decease of St. Leander in 600, or 601, he succeeded him in the see of Seville.(b) He restored and settled the discipline of the church of Spain in several councils, of all which he was the oracle and the soul. The purity of their doctrine, and the severity of the canons enacted in them, drawn up chiefly by him, are incontestable monuments of his great learning and zeal.(c) In the council of Seville, in 619, in which he presided, he, in a public disputation, convinced Gregory, (a bishop of the Acephali) of his error, who was come over from Syria; and so evidently did he confute the Eutychian heresy, that Gregory upon the spot embraced the catholic faith. In 610, the bishops of Spain, in a council held at Toledo, agreed to declare the archbishop of that city primate of all Spain, as, they say, he had always been acknowledged; which decree king Gundemar confirmed by a law the same year; and Saint Isidore subscribed the same. Yet we find that in the fourth council of Toledo, in 633, the most famous of all the synods of Spain, though Justus, the archbishop of Toledo, was present, St. Isidore presided, not by the privilege of his see, but on the bare consideration of his extraordinary merit; for he was regarded as the eminent doctor of the churches of Spain. The city of Toledo was honoured with the residence of the Visigoth kings.

St. Isidore, to extend to posterity the advantages which his labours had procured to the church, compiled many useful works: in which he takes in the whole circle of the sciences, and discovers a most extensive reading, and a general acquaintance with the ancient writers, both sacred and profane. In the moral parts his style is pathetic and moving, being the language of a heart overflowing with sentiments of religion and piety: and though elegance and politeness of style were

(b) Not in 595, as Cave, &c. say; for St. Gregory wrote to St. Leander in 599, l. 9. ep. 60, 61.

(c) See on the councils the dissertations of the learned cardinal d'Aguirre.

not the advantage of that age, the diction of this father is agreeable and clear.[d] The saint was well versed in the Latin, Greek, and Hebrew languages.

St. Ildefonse says, that this saint governed his church near forty years, but cannot mean above thirty-six or thirty-seven. When he was almost fourscore years old, though age and

[d] The Latin and Greek languages are a necessary introduction to learning, they are requisite to open to us the sources of sacred studies, and are adopted by the church in her liturgies to prevent the inconveniencies and dangerous consequences of continual alterations and variations: they are likewise the key which unlock to us the original and most accomplished masters of polite literature, and almost all the sciences. These and other reasons moved St. Isidore to cultivate the study of those languages. The Latin tongue, though degenerating from its purity ever since the reign of Domitian, still continued the living language among the old Roman inhabitants of Spain; but began to be embased by the mixture of the Goths: and this alteration was afterward much increased by the irruption of the Moors, and by the commerce of other barbarous nations. To preserve the knowledge of the Latin tongue, St. Isidore wrote several treatises on grammar. He compiled others on philosophy, on the holy scriptures, and on various subjects of piety, as on prayer, penance, and the contempt of the world. He has likewise left us a list of ninety-two ecclesiastical writers from Pope Sixtus III. with whom St. Jerom concluded his catalogue, a chronicle from the beginning of the world down to his own time, and a history of the Goths. F. Flores has favoured us with a new complete edition of St. Isidore's book, De Viris Illustribus, with a preliminary dissertation, in an appendix to the fifth tome of his Espana Sagrada, p. 440. Also of this father's Historia de Regibus Gothorum, Wandalorum et Suevorum, ibid. t. 6. Append. 12. p. 474. The most famous of St. Isidore's works are twenty books of Etymologies, or Origins, in which he lays down the principles of the different sciences, beginning from grammar. His three books of the Sentences, or on the Summum Bonum, are a summary of theology on the divine attributes, on virtues and vices, consisting of sentences gleaned from the writings of SS. Austin, Gregory, &c. In his two books On the divine or ecclesiastical Offices, he explains the canonical hours, ceremonies, feasts, and fasts of the church. He says that our fathers established the festivals of the apostles and martyrs to excite us to an imitation of their virtues, to associate us to their merits, and that we may be assisted by their prayers; yet to none of them do we offer sacrifice, but only to the God of martyrs. (l. 1. c. 34.) Among the fast days he mentions two which are not now observed, viz. the first days of January and November. His monastic rule, which he addressed to the monks of Honori, resembles that of St. Bennet. In it he orders mass to be said for every deceased brother, and on Monday in Whitsun week for all the faithful departed. He prescribes that the monks prostrate themselves at the end of each psalm in the divine office. St. Isidore put the finishing hand to the Mosarabic missal and breviary, which St. Leander had begun to revise. Le Brun thinks it was compiled by the latter. Flores takes it to have been the ancient Roman and African missal introduced among the Goths in Spain, by St. Leander, with some few things from the old Spanish liturgy. See Flores, Espana Sagrada, t. 3. De la missa antiqua de Espagna, p. 187, 198. F. Lesley, a Jesuit, who has given a new edition of the Mosarabic liturgy at Rome, in 1755, with curious notes, brings many arguments to shew that it was the old Spanish liturgy, used probably from the beginning of that church, with some additions, which Saint Leander adopted for the use of the Goths. See Lesley, Præf. ib.

fatigues had undermined and broken into his health, he never interrupted his usual exercises and labours. During the last six months of his life, he increased his charities with such profusion, that the poor of the whole country crowded his house from morning till night. Perceiving his end to draw near, he entreated two bishops to come to see him. With them he went to the church, where one of them covered him with sackcloth, the other put ashes on his head. Clothed with the habit of penance, he stretched his hands towards heaven, prayed with great earnestness, and begged aloud the pardon of his sins. He then received from the hands of the bishops, the body and blood of our Lord, recommended himself to the prayers of all that were present, remitted the bonds of all his debtors, exhorted the people to charity, and caused all the money which he had not as yet disposed of to be distributed among the poor. This done, he returned to his own house, and calmly departed this life on the fourth day after, which was the fourth of April, in the year 636, as is expressly testified by Ædemptus, his disciple, who was present at his death. His body was interred in his cathedral, between those of his brother St. Leander and his sister, St. Florentina. Ferdinand, king of Castile and Leon, recovered his relicks from the Moors, and placed them in the church of St. John Baptist at Leon, where they still remain.

All who are employed in the functions of Martha, or of an exterior active life, must always remember that action and contemplation ought to be so constantly intermingled, that the former be always animated and directed by the latter, and amidst the exterior labours of the active life we constantly enjoy the interior repose of the contemplative, and that no employments entirely interrupt the union of our souls to God; but those that are most distracting serve to make us more closely, more eagerly and more amorously plunge our hearts in Him, embracing him in himself by contemplation, and in our neighbour by our actions.

ST. PLATO, ABBOT.

He was born about the year 734. A pestilence that raged at Constantinople depriving him of his parents when he was no more than thirteen years of age, the care of his education devolved upon an uncle, who was high treasurer. Plato, while yet young, dispatched the business of that high office for his uncle with surprising readiness and assiduity. His remarkable dexterity in writing short-hand, may be reckoned among his inferior accomplishments, seeing by the daily progress he made in the more sublime parts of knowledge and religion he far outstript all his equals in age, and went beyond the greatest expectation of his masters. These eminent qualifications, joined to his elevated birth, extensive wealth, and unblemished probity, introduced him to the notice of the great, and opened to him the highest preferments in the state. Persons in the highest stations at court wished to make him their son-in-law: but his whole heart being attached to heavenly things, he looked with contempt on the pomps and vanities of this world. Prayer and retirement were the chief objects of his delight, nor was he fond of paying any visits except to churches and monasteries. He prevailed on his three brothers to devote themselves to God and live in a state of celibacy: he made all his slaves free, and having sold his large estates, he portioned his two sisters, who marrying, became the mothers of saints: the remainder of the purchase-money he distributed among the poor. Being thus disengaged, he bid adieu to his friends and country at twenty-four years of age. He took with him one servant as far as Bithynia, but there sent him also back, having given him all his clothes, except one coarse black suit; and in this manner he walked alone to the monastery of Symboleon, upon mount Olympus, in that country. From the moment he was admitted into that house, no one was more humble, more devout, more exact in every duty, or more obedient and mortified. The holy abbot Theoctistus, to furnish him with opportunities of heroic acts of virtue, often reproved and punished him for faults of which he was not

guilty: which treatment St. Plato received with silence and joy, in patience, and humility. Prayer, and pious reading, were the delight of his soul. In the hours allotted to labour he rejoiced to see the meanest employments assigned to him, as to make bread, water the ground, and carry dung, though his most usual province was to copy books of piety. Theoctistus dying in 770, St. Plato was chosen abbot of Symboleon, being only thirty-six years old. He had opposed his exaltation to the utmost of his power, but seeing himself compelled to take upon him that burden, he became the more humble and the more austere penitent. He never drank any thing but water; and this sometimes only once in two days: his diet was bread, beans, or herbs without oil: and this refection he never took even on Sundays before None. He would never eat or wear any thing which was not purchased by the labour of his own hands; by which he also maintained several poor. His retreat protected him from the persecution of Constantine Copronymus. The year after the death of that tyrant, in 775, St. Plato took a journey to Constantinople on business, where it is incredible with what esteem he was received, and how much he promoted piety in all ranks, states and conditions; how successful he was in banishing habits of swearing and other vices, and inspiring both the rich and poor with the love of virtue. The patriarch, not Tarasius, as Fleury mistakes, but his predecessor, Paul, endeavoured to make him bishop of Nicomedia; but such was the saint's humility, that he made all haste back to his desert of Symboleon. He would never take holy orders; and indeed at that time the generality of monks were laymen. The whole family of his sister Theoctista, embracing a religious state, and founding the monastery of Saccudion, near Constantinople, St. Plato was with difficulty prevailed upon to leave Symboleon, and to take upon him the direction of this new abbey, in 782; but when he had governed it twelve years, he resigned the same to his nephew, St. Theodorus. The emperor Constantine repudiated his empress Mary, and took to his bed Theodota, a relation of St. Plato. The patriarch, St. Tarasius, endeavoured to reclaim him by exhortations and threats; but SS. Plato and Theodorus pro-

ceeded to publish among the monks a kind of sentence of excommunication against him. Joseph, the treasurer of the church, and several other mercenary priests and monks, endeavoured to draw over St. Plato to approve the emperor's divorce: but he resisted their solicitations, and the emperor himself to his face, and courageously suffered imprisonment and other hardships till the death of that unhappy prince in 797. The Saracens making excursions as far as the walls of Constantinople, the monks of Saccudion abandoned their settlement, and chose that of Studius, which abbey had been almost destroyed by the persecution of Constantine Copronymus. There St. Plato vowed obedience to his nephew Theodorus, living himself a recluse in a narrow cell, in perpetual prayer and manual labour, having one foot fastened to the ground with a heavy iron chain, which he carefully hid with his cloak when any one came to see him. In 806, St. Nicephorus, a layman, though a person of great virtue, was preferred to the patriarchal dignity by the emperor of the same name. St. Plato judged the election of a neophyte irregular, and on that account opposed it. In 807, he fell under a new persecution. Joseph, the priest, who had married the adulteress to the emperor Constantine, was restored to his functions and dignity of treasurer of the church, by an order of the emperor Nicephorus. St. Plato considered this indulgence as a scandalous enervation of the discipline of the church, and a seeming connivance at his past crimes; and loudly condemned it. The emperor, provoked at his zeal, caused him to be guarded a whole year by a troop of insolent soldiers and false monks; after which he obliged him to appear before a council of court bishops, by which he was unjustly condemned and treated with many indignities, and at length, with the most flagrant injustice, pronounced guilty of the fictitious crimes laid to his charge; in consequence of which sentence the emperor banished him, and commanded that he should be ignominiously conducted from place to place in the isles of Bosphorus for the space of four years. Notwithstanding he was at the same time afflicted with many distempers, the saint endured the fatigues of his exile with an extraordinary degree of constancy and courage, which had

such an effect on Nicephorus that he had resolved to recall him with honour, and pay him the respect such distinguished piety merited : but, unhappily, the emperor's being surprised and murdered by the Bulgarians, in 811, frustrated those good intentions. But his successor, Michael I. a lover of justice and virtue, immediately gave orders that St. Plato should be honourably discharged. The saint was received at Constantinople with all possible marks of respect and distinction : but privately retired to his cell. After some time, perceiving himself near his end, he directed his grave to be dug, and himself to be carried to it and laid down by it. Here he was visited by the chief persons of the city, especially by the holy patriarch, St. Nicephorus, who had satisfied him as to his conduct in receiving the priest Joseph, and who came to recommend himself to his prayers. St. Plato happily expired on the nineteenth of March in 813, near the close of the seventy-ninth year of his age. His funeral obsequies were performed by the patriarch St. Nicephorus. His memory is honoured both by the Latins and Greeks on the 4th of April. Fortitude in suffering for the sake of justice, is the true test of virtue and courage; and the persecution of the saints is the glorious triumph of the cross of Christ. Humility, patience, and constancy shine principally on such occasions. Their distresses are like the shades in a fine picture, which throw a graceful light on the brighter parts of the piece, and heighten its beauties. See the life of St. Plato, by his nephew St. Theodorus the Studite. Also the Commentary and Notes of Papebroke, t. 1. Apr. p. 364. Fleury, l. 45.

APRIL V.

ST. VINCENT FERRER, C.

From his life, written by Ranzano, bishop of Lucera, in order to his canonization, in Henschenius, with the notes of Papebroke. See Touron, Hommes Illustres de l'Ordre de St. Dominique, t. 3. Fleury, b. 110.

A. D. 1419.

St. Vincent Ferrer was born at Valentia, in Spain, on the twenty-third of January, 1357. His parents were persons distinguished for their virtue and alms-deeds. They made it their rule to distribute in alms whatever they could save out of the necessary expenses of their family at the end of every year. Two of their sons became eminent in the church. Boniface, who died general of the Carthusians, and St. Vincent, who brought with him into the world a happy disposition for learning and piety, which were improved from his cradle by study and a good education. In order to subdue his passions, he fasted rigorously from his childhood every Wednesday and Friday. The passion of Christ was always the object of his most tender devotion. The Blessed Virgin he ever honoured as his spiritual mother. Looking on the poor as the members of Christ, he treated them with the greatest affection and charity, which being observed by his parents, they made him the dispenser of their bountiful alms. They gave him for his portion the third part of their possessions, all which he in four days time distributed amongst the poor. He began his course of philosophy at twelve years of age, and his theology at the end of his fourteenth year. His progress was such that he seemed a master in both studies at the age of seventeen, and by his affectionate piety he had obtained an eminent gift of tears in that tender age. His

father having proposed to him the choice of a religious, an ecclesiastical, or a secular state, Vincent, without hesitation, said, it was his earnest desire to consecrate himself to the service of God in the Order of St. Dominick. His good parents with joy conducted him to a convent of that Order in Valentia, and he put on the habit in 1374, in the beginning of his eighteenth year.

He made a surprisingly rapid progress in the paths of perfection, taking St. Dominick for his model. To the exercises of prayer and penance he joined the study and meditation of the holy scriptures, and the reading of the fathers. Soon after his solemn profession, he was deputed to read lectures of philosophy, and at the end of his course published a treatise on Dialectic Suppositions, being not quite twenty-four years old. He was then sent to Barcelona, where he continued his scholastic exercises, and at the same time preached the word of God with great fruit, especially during a great famine, when he foretold the arrival of two vessels loaded with corn, the same evening, to relieve the city; which happened, contrary to all expectation. From thence he was sent to Lerida, the most famous university of Catalonia. There continuing his apostolic functions and scholastic disputations, he commenced doctor, receiving the cap from the hands of cardinal Peter de Luna, legate of pope Clement VII. in 1384, being twenty-eight years of age. At the earnest importunities of the bishop, clergy, and people of Valentia, he was recalled to his own country, and pursued there both his lectures and his preaching with such extraordinary reputation, and so manifestly attended with the benediction of the Almighty, that he was honoured in the whole country above what can be expressed. As an humiliation, God permitted an angel of Satan to molest him with violent temptations of the flesh, and to fill his imagination with filthy ideas, the fiend rather hoping to disturb than seduce him. Also a wicked woman who entertained a criminal passion for our saint, feigned herself sick, and sending for him, on pretence of hearing her confession, took that occasion to declare to him her vicious inclinations, and did all in her power to pervert him. The saint, like another Jo-

seph, in the utmost horror, and in an humble distrust of himself, without staying to answer her one word, betook himself to flight. The unhappy woman, enraged at his conduct, acted the part of Potiphar's wife in calumniating him. But her complaints meeting with little or no credit, she, upon reflection, became sensible of her fault: and being stung with remorse, made him public amends to the best of her power. The saint most readily pardoned her, and cured a disturbance of mind into which she was fallen. The arms which the saint employed against the devil were prayer, penance, and a perpetual watchfulness over every impulse of his passions. His heart was always fixed on God, and he made his studies, labour, and all his other actions, a continued prayer. The same practice he proposes to all Christians, in his book entitled: A Treatise on a spiritual Life, in which he writes thus: "Do you desire to study to your advantage? Let devotion "accompany all your studies, and study less to make yourself "learned than to become a saint. Consult God more than "your books, and ask him, with humility, to make you un-"derstand what you read. Study fatigues and drains the "mind and heart. Go from time to time to refresh them "at the feet of Jesus Christ under his cross. Some mo-"ments of repose in his sacred wounds give fresh vigour "and new lights. Interrupt your application by short, but "fervent and ejaculatory prayers: never begin or end your "study but by prayer. Science is a gift of the Father of "lights: do not therefore consider it as barely the work of "your own mind or industry." He always composed his sermons at the foot of a crucifix, both to beg light from Christ crucified, and to draw from that object sentiments wherewith to animate his auditors to penance and the love of God.

St. Vincent had lived thus six years at Valentia, assiduously pursuing his apostolical labours, under great persecutions from the devils and carnal men, but in high esteem among the virtuous, when cardinal Peter de Luna, legate of Clement VII. in Spain, was appointed to go from thence in the same capacity to Charles VI. king of France. Arriving at Valentia in 1390, he obliged the saint to accompany him into

France. While the cardinal, who had too much of the spirit of the world, was occupied in politics, Vincent had no other employ or concern than that of the conversion of souls, and of the interests of Jesus Christ: and the fruits of his labours in Paris were not less than they had been in Spain. In the beginning of the year 1394, the legate returned to Avignon, and St. Vincent, refusing his invitations to the court of Clement VII. went to Valentia. Clement VII. dying at Avignon, in 1394, during the great schism, Peter de Luna was chosen pope by the French and Spaniards, and took the name of Benedict XIII. He commanded Vincent to repair to Avignon, and made him Master of the Sacred Palace. The saint laboured to persuade Benedict to put an end to the schism, but obtained only promises, which the ambitious man often renewed, but always artfully eluded. Vincent in the mean time applied himself to his usual functions, and by his preaching reformed the city of Avignon; but, to breathe a free air of solitude, he retired from court to a convent of his Order. Benedict offered him bishoprics and a cardinal's hat; but he steadfastly refused all dignities; and, after eighteen months, earnestly entreated to be appointed apostolical missionary; and so much did the opinion of his sanctity prevail, that the opposing his desire was deemed an opposition to the will of heaven. Benedict therefore granted his request, gave him his benediction, and invested him with the power of apostolical missionary, constituting him also his legate and vicar.

Before the end of the year 1398, St. Vincent being forty-two years old, set out from Avignon towards Valentia. He preached in every town with wonderful efficacy, and the people having heard him in one place followed him in crowds to others. Public usurers, blasphemers, debauched women, and other hardened sinners every where were induced by his discourses to embrace a life of penance. He converted a prodigious number of Jews and Mahometans, heretics, and schismatics. He visited every province of Spain in this manner, except Galicia. He returned thence into France, and made some stay in Languedoc, Provence, and Dauphiné. He went thence into Italy, preaching on the coasts of Genoa, in Lombardy, Piedmont, and Savoy: as he did in part of Ger-

many, about the Upper Rhine, and through Flanders. Such was the fame of his missions, that Henry IV. king of England, wrote to him in the most respectful terms, and sent his letter by a gentleman of his court, entreating him to preach also in his dominions. He accordingly sent one of his own ships to fetch him from the coast of France, and received him with the greatest honours. The saint having employed some time in giving the king wholesome advice both for himself and his subjects, preached in the chief towns of England, Scotland, and Ireland. Returning into France, he did the same, from Gascony to Picardy. Numerous wars, and the unhappy great schism in the church, had been productive of a multitude of disorders in Christendom; gross ignorance, and a shocking corruption of manners, prevailed in many places; whereby the teaching of this zealous apostle, who, like another Boanerges, preached in a voice of thunder, became not only useful, but even absolutely necessary, to assist the weak and alarm the sinner. The ordinary subjects of his sermons were sin, death, God's judgments, hell and eternity. He delivered his discourses with so much energy, that he filled the most insensible with terror. Whilst he was preaching one day at Thoulouse, his whole auditory was seized with trembling. At his sermons persons often fainted away, and he was frequently obliged to stop, to give leisure for the venting of the sobs and sighs of the congregation. His sermons were not only pathetic, but were also addressed to the understanding, and supported with a wonderful strength of reasoning, and the authorities of scriptures and fathers, which he perfectly understood and employed as occasion required. His gift of miracles, and the sanctity of his penitential life, gave to his words the greatest weight. Amidst these journies and fatigues he never eat flesh, fasted every day, except Sundays, and on Wednesdays and Fridays he lived on bread and water, which course he held for forty years: he lay on straw or small twigs. He spent a great part of the day in the confessional with incredible patience, and there finished what he had begun in the pulpit. He had with him five friars of his Order, and some other priests to assist him. Though by his sermons thousands were moved to give their possessions

to the poor, he never accepted any thing himself; and was no less scrupulous in cultivating in his heart the virtue and spirit of obedience than that of poverty; for which reason he declined accepting any dignity in the church or superiority in his Order. He laboured thus near twenty years, till 1417, in Spain, Majorca, Italy, and France. During this time preaching in Catalonia, among other miracles, he restored to the use of his limbs John Soler, a crippled boy, judged by the physicians incurable, who afterward became a very eminent man, and bishop of Barcelona. In the year 1400, he was at Aix in Provence; in 1401 in Piedmont and the neighbouring parts of Italy, being honourably received in the Obedience[a] of each pope. Returning into Savoy and Dauphiné, he found there a valley called Vaupute, or valley of corruption, in which the inhabitants were abandoned to cruelty and shameful lusts. After long experience of their savage manners, no minister of the gospel durst hazard himself among them. Vincent was ready to suffer all things to gain souls, and to snatch from the devil a prey which he had already seemingly devoured. He joyfully exposed his life among these abandoned wretches, converted them all from their errors and vices, and changed the name of the valley into Valpure or Valley of purity, which name it ever after retained.

Being at Geneva in 1403, he wrote a letter to his general, still extant, in which among other things he informed him, that after singing mass he preached twice or thrice every day, preparing his sermons while he was on the road: that he had employed three months in travelling from village to village, and from town to town, in Dauphiné, announcing the word of God; making a longer stay in three valleys in the diocess of Embrun, namely, Lucerna, Argenteya, and Vaupute, having converted almost all the heretics which peopled those parts: that being invited in the most pressing manner into Piedmont, he for thirteen months preached and instructed the people there, in Montserrat and the valleys, and brought

(a) During the grand schism in the fourteenth and fifteenth centuries, those countries which acknowledged each pope were called his Obedience.

to the faith a multitude of Vaudois and other heretics. He says, the general source of their heresy was ignorance and want of an instructor, and cries out: "I blush and tremble "when I consider the terrible judgment impending on eccle-"siastical superiors, who live at their ease in rich palaces, "&c. whilst so many souls redeemed by the blood of Christ "are perishing. *I pray* without ceasing *the Lord of the harvest* "*that he send good workmen into his harvest.*"(1) He adds, that he had in the valley of Luferia converted an heretical bishop by a conference; and extirpated a certain infamous heresy in the valley Pontia; converted the country into which the murderers of St. Peter, the martyr, had fled; had reconciled the Guelphs and Gibelins, and settled a general peace in Lombardy. Being called back into Piedmont by the bishops and lords of that country, he staid five months in the dioceses of Aoust, Tarentaise, St. John of Morienne, and Grenoble. He says he was then at Geneva, where he had abolished a very inveterate superstitious festival, a thing the bishop durst not attempt; and was going to Lausane, being called by the bishop to preach to many idolaters who adored the sun, and to heretics who were obstinate, daring, and very numerous on the frontiers of Germany. Thus in his letter. Spondanus,(2) and many others say, the saint was honoured with the gift of tongues, and that, preaching in his own, he was understood by men of different languages: which is also affirmed by Lanzano, who says, that Greeks, Germans, Sardes, Hungarians, and people of other nations, declared they understood every word he spoke, though he preached in Latin, or in his mother-tongue, as spoken at Valentia.(b) Peter de Luna, called Benedict XIII. sent for him out of Lorrain to Genoa, promising to lay aside all claim to the papacy. The saint obeyed, and represented to him the evils of the schism, which would be all laid to his charge; but he spoke to one that was deaf to such counsels. He preached with more success to the people of

(1) Luke x. 2.—(2) Spondan. ad an. 1403.

(b) Baillet says he preached in French, Spanish, and Italian, and where these languages were not understood, in Latin: but alters his authors to suppress the miracle.

Genoa for a month, and travelled again through France and Flanders, and from thence, in 1406, over all the dominions of Henry IV. king of England. The years 1407, and 1408, he employed in reforming the manners of the people of Poitou, Gascony, Languedoc, Provence, and Auvergne: at Clermont is still shewn the pulpit in which he preached in 1407. An inscription in a church at Nevers testifies the same of that city: he was again at Aix in October, 1408. Benedict XIII. being returned from Genoa, stopped at Marseilles, and came no more to Avignon, but in 1408 went to Perpignan. In the same year the Mahometan king of the Moors, at Granada in Spain, hearing the reputation of St. Vincent, invited him to his court. The saint took shipping at Marseilles, and preached to the Mahometans the gospel with great success at Granada, and converted many; till some of the nobles, fearing the total subversion of their religion, obliged the king to dismiss him. He then laboured in the kingdom of Arragon, and again in Catalonia, especially in the dioecss of Gironne and Vich: in a borough of the latter he renewed the miracle of the multiplication of loaves, related at length in his life.[8] At Barcelona, in 1409, he foretold to Martin, king of Arragon, the death of his son Martin, the king of Sicily, who was snatched away amidst his triumphs, in the month of July. Vincent comforted the afflicted father, and persuaded him to a second marriage to secure the public peace by an heir to his crown.

He cured innumerable sick every where, and at Valentia made a dumb woman speak, but told her she should ever after remain dumb, and that this was for the good of her soul; charging her always to praise and thank God in spirit, to which instructions she promised obedience. He converted the Jews in great numbers in the diocess of Palencia, in the kingdom of Leon, as Mariana relates. He was invited to Pisa, Sienna, Florence, and Lucca, in 1410, whence, after having reconciled the dissentions that prevailed in those parts, he was recalled by John II. king of Castile. In 1411 he visited the kingdoms of Castille, Leon, Murcia, Andalusia, Asturias, and other

(8) Bolland. p. 501. n. 23.

countries; in all which places the power of God was manifested in his enabling him to work miracles, and effect the conversion of an incredible number of Jews and sinners. The Jews of Toledo embracing the faith, changed their synagogue into a church under the name of Our Lady's. From Valladolid, the saint went to Salamanca, in the beginning of the year 1412, where meeting the corpse of a man who had been murdered, and was carrying on a bier, he in the presence of a great multitude, commanded the deceased to arise, when the dead man instantly revived; for a monument of which a wooden cross was erected, and is yet to be seen on the spot. In the same city the saint entered the Jewish synagogue with a cross in his hand, and, replenished with the Holy Ghost, made so moving a sermon, that the Jews, who were at first surprised, at the end of his discourse all desired baptism, and changed their synagogue into a church, to which they gave the title of the Holy Cross. But St. Vincent was called away, to settle the disputes which had for two years disturbed the tranquillity of the kingdom of Arragon, concerning a successor to the crown. The states of Arragon, Catalonia, and Valentia were divided. The most powerful among the Catalonians were for choosing count Urgel, but the bishop of Saragossa, who opposed his election, being murdered, so impious and inhuman a crime occasioned a general detestation of that candidate, destroyed his interest, and was an alarm to a civil war. At last the states of the three kingdoms agreed to choose nine commissaries, three for each kingdom, who were to assemble in the castle of Caspé, in Arragon, on the river Ebro, to decide the contest which was to be determined by the concurrence of not less than six of the commissaries appointed for this purpose. St. Vincent, his brother, Boniface the Carthusian, and Don Peter Bertrand were the three commissaries for the kingdom of Valentia. The saint therefore left Castille to repair to Caspè. Ferdinand of Castille was declared the next heir in blood, and lawful king by the unanimous consent of the commissaries. St. Vincent on that occasion made an harangue to the foreign ambassadors and people present, and when he had named Ferdinand king, a prince highly esteemed for

his valour, virtue, and moderation, the acclamations of all present testified their approbation. Ferdinand hastened to Saragossa, and was proclaimed on the third of September, 1412. He made the saint his preacher and confessor; yet the holy man continued his usual labours throughout Spain and the adjacent isles, and seemed to take more pleasure in teaching an ignorant shepherd on the mountains, than in preaching to the court. After having long endeavoured to move Peter de Luna to resign his pretensions to the papacy, but finding him obstinate, he advised king Ferdinand to renounce his obedience, in case he refused to acknowledge the council of Constance: which that prince did by a solemn edict, dated the sixth of January, in 1416, by the advice of the saint, as Oderic Raynold, Mariana, and Spondanus most accurately relate.[c] The saint laboured zealously to bring all Spain to this union, and was sent by king Ferdinand to assist at the council of Constance. He preached through Spain, Languedoc, and Burgundy in his way thither. The fathers of the council pressed his arrival, and deputed Hannibaldi, cardinal of St. Angelus, to consult him at Dijon, in 1417. Gerson wrote to him also an earnest letter expressing an high esteem of his person.[4] But it does not appear that St. Vincent ever arrived at Constance, notwithstanding Dupin and some others think he did. The saint's occupations made him leave few writings to posterity. The chief of his works now extant, are A treatise on a spiritual life, or on the interior man, A treatise on the Lord's prayer, A consolation under temptations against faith, and seven epistles.[d]

(4) Gerson, t. 2. p. 658. ed. nov.

(c) Their authority renders the mistake of Fleury's continuator inexcusable, who pretends that the saint only acted in compliance with the king's inclination.

(d) The sermons printed in three volumes under his name, cannot be his work, as Dupin and Labbe observe; for his name is quoted in them, and they answer in nothing the character and spirit of this great man. Perhaps they were written by some one who had heard him and his companions preach. There is also a treatise On the end of the world, and On Antichrist, under his name. Some reprehended him for affirming the end of the world to be at hand: but he meant no more than the apostles and fathers by the like expressions; for the duration of this world is short in reality, and in public calamities we have signs which continually put us in mind of its final dissolution, and might be well employed by this saint to move the people with a more lively faith to fear that terrible day. But

St. Vincent having laboured some time in Burgundy went from Dijon to Bourges, where he continued his apostolical functions with equal zeal. In that city he received pressing letters from John V. duke of Britanny, inviting him to visit his dominions. The saint, convinced it was a call from God, passed by Tours, Angers, and Nantz, in his way thither, being every where received as an angel from heaven, and in all places curing the sick, and converting sinners. The duke resided at Vannes: in which city the saint was received by the clergy, nobility, and people in bodies, and the sovereign thought no honours sufficient to testify his esteem of his merits. St. Vincent preached there from the fourth Sunday of Lent till Easter-Tuesday, of the year 1417, and foretold the dutchess that the child she then bore in her womb would one day be duke of Britanny, which came to pass, for the eldest son then alive died without issue. All the dioceses, towns, and countries of Britanny heard this apostle with great fruit, and were witnesses of his miracles. His age and infirmities were far from abating any thing of his zeal and labours; he rooted out vices, superstitions, and all manner of abuses, and had the satisfaction to see a general reformation of manners throughout the whole province. Out of Britanny he wrote letters into Castille, by which he engaged the bishops, nobility, and Don Alphonsus, regent of that kingdom for King John the Second, yet a minor, to renounce Peter de Luna as an antipope, and acknowledge the council of Constance, to which they accordingly sent ambassadors, who were received with joy at Constance on the third of April, 1417. Pope Martin V. elected by the council in November, wrote to the saint, and deputed to him Montanus, an eminent theologian, confirming all his missionary faculties

only God knows the time; and the fifth general council of Lateran forbids any preachers on any conjectures whatsoever to pretend to foretel or determine it, (Con. t. 14. p. 240.) though the time of God's judgment is certainly near to every one by death. Some also found fault with the troops of penitents who followed Vincent with disciplines. But they were sincere penitents, in whom appeared the true spirit of compunction; very opposite to the fanatic heretics of Germany called Flagellantes, who placed penance entirely in that exterior grimace of disciplining or flagellation, teaching that it supplied the salutary purposes of the sacraments: not to mention other abuses which Gerson discreetly censures, t. 2. ed nov. p. 660.

and authority. Henry V. king of England, being then at Caen in Normandy, entreated the saint to extend his zeal to that province. He did so; and Normandy and Britanny were the theatre of the apostle's labours the two last years of his life. He was then sixty years old, and so worn out and weak that he was scarce able to walk a step without help; yet no sooner was he in the pulpit, but he spoke with as much strength, ardour, eloquence, and unction, as he had done in the vigour of his youth. He restored to health on the spot one that had been bed-rid eighteen years, in the presence of a great multitude, and wrought innumerable other miracles; amongst which we may reckon as the greatest the conversions of an incredible number of souls. He inculcated every where a detestation of law-suits, swearing, lying, and other sins, especially of blasphemy.

Falling at last into a perfect decay, his companions persuaded him to return to his own country. Accordingly he set out with that view, riding on an ass, as was his ordinary manner of travelling in long journeys. But after they were gone, as they imagined, a considerable distance, they found themselves again near the city of Vannes. Wherefore the saint perceiving his illness increase, determined to return into the town, saying to his companions that God had chosen that city for the place of his burial. The joy of the city was incredible when he appeared again, but it was allayed when he told them he was come not to continue his ministry among them, but to look for his grave. These words, joined with a short exhortation which he made to impress on the peoples minds their duty to God, made many to shed tears, and threw all into an excess of grief. His fever increasing, he prepared himself for death by exercises of piety, and devoutly receiving the sacraments. On the third day the bishop, clergy, magistrates and part of the nobility, made him a visit. He conjured them to maintain zealously what he had laboured to establish amongst them, exhorted them to perseverance in virtue, and promised to pray for them, when he should be before the throne of God, saying he should go to the Lord after ten days. During that interval, under the pains of his distemper, he never opened his mouth about his sufferings

only to thank almighty God for making him, by a share in the cross, to resemble his crucified Son: for he suffered the sharpest agonies not only with resignation and patience, but with exultation and joy. His prayer and union with God he never interrupted. The magistrates sent a deputation to him, desiring he would choose the place of his burial. They were afraid his Order, which had then no convent in Vannes, would deprive the city of his remains. The saint answered, that being an unprofitable servant, and a poor religious man, it did not become him to direct any thing concerning his burial; however, he begged they would preserve peace after his death as he had always inculcated to them in his sermons: and that they would be pleased to allow the prior of the convent of his Order, which was the nearest to that town, to have the disposal of the place of his burial. He continued his aspirations of love, contrition, and penance; and often wished the departure of his soul from its fleshy prison, that it might the more speedily be swallowed up in the ocean of all good. On the tenth day of his illness, he caused the passion of our Saviour to be read to him, and after that recited the penitential psalms, often stopping totally absorpt in God. It was on Wednesday in Passion-Week, the fifth of April, that he slept in the Lord, in the year 1419, having lived, according to the most exact computation, sixty-two years, two months, and thirteen days. Joan of France, daughter of King Charles VI. dutchess of Britanny, washed his corpse with her own hands. God shewed innumerable miracles by that water and by the saint's habit, girdle, instruments of penance, and other relicks, of which the detail may be read in the Bollandists. The duke and bishop appointed the cathedral for the place of his burial. He was canonized by pope Calixtus III. in 1455. But the bull was only published in 1458, by pope Pius II. His relicks were taken up in 1456. The Spaniards solicited to have them translated to Valentia, and at last resolved to steal them, thinking them their own property, to prevent which the canons hid the shrine in 1590. It was found again in 1637, and a second translation was made on the sixth of September, when the shrine was placed on the altar

of a new chapel in the same cathedral, where it is still exposed to veneration.

The great humility of this saint appeared amidst the honours and applause which followed him. He wrote thus, from the sincere sentiments of his heart in his treatise On a spiritual life, c. 16. "My whole life is nothing but stench: I am all "infection both in soul and body: every thing in me exhales "a smell of corruption, caused by the abominations of my "sins and injustices: and what is worse, I feel this stench "increasing daily in me, and renewed always more insup-"portably." He lays down this principle as the preliminary to all virtue, that a person be deeply grounded in humility; "for whosoever will proudly dispute or contradict, will al-"ways stand without the door. Christ, the master of humility, "manifests his truth only to the humble, and hides himself "from the proud." c. 1. p. 70. He reduces the rules of perfection to the avoiding three things: First, the exterior distraction of superfluous employs. Secondly, all interior secret elation of heart. Thirdly, all immoderate attachment to created things. Also to the practising of three things: First, the sincere desire of contempt and abjection. Secondly, the most affective devotion to Christ crucified. Thirdly, patience in bearing all things for the love of Christ. *c. ult.*

ST. GERALD,

Abbot of Seauve or Sylva-major, near Bourdeaux, who died on the fifth of April 1095, and was canonized by Celestine II. in 1197. Papebroke, t. 1. Apr. p. 409.

ST. TIGERNACH, B. C. IN IRELAND.

His father, Corbre, was a famous general, and his mother, Dearfraych, was daughter of an Irish king named Eochod. Tigernach was baptized by Conlathe, bishop of Kildare. St. Brigide being his godmother. In his youth he was carried away by pirates into Britain, and fell into the hands of a British king, who being taken with his virtue, placed him

in the monastery of Rosnat. In the school of affliction he learned the emptiness of all earthly enjoyments, and devoted himself with his whole heart to the pursuit of true happiness in the service of God. When he returned into Ireland, he was compelled to receive episcopal consecration, but declined the administration of the see of Clogher, to which he was chosen upon the death of bishop Mac-karten, in 506. He founded the abbey of Cluanois, or Clones, in the county of Monaghan, where he fixed his episcopal see, now united to that of Clogher. He taught a great multitude to serve God in primitive purity and simplicity. In his old age he lost his sight, and spent his time in a lonesome cell in continual prayer and contemplation, by which he in some measure anticipated the bliss of heaven, to which he passed in 550, according to bishop Usher. See his Acts in Henschenius.

ST. BECAN, ABBOT.

Son of Murchade and Cula, of the regal family of Munster, cotemporary with king Dermitius and St. Columb-Kille. In building his church, he worked frequently on his knees, and whilst his hands were employed at his work, he ceased not praying with his lips, his eyes at the same time streaming with tears of devotion. In the life of St. Molossus he is named among the twelve apostles of Ireland: and in the Festilogium of Ængus, on the twenty-first of March, he is said to be with St. Endeus and St. Mochua, one of the three greatest champions of virtue, and leaders of saints in that fruitful age of holy men. See Colgan, MSS. ad 5 Apr.

APRIL VI.

SAINT SIXTUS, OR XISTUS I.

POPE AND MARTYR.

See Eus. B. 4. c. 4, 5. Tillemont, t. 2. p. 262.

Second Age.

This holy pope succeeded St. Alexander about the end of the reign of Trajan, and governed the church ten years, at a time when that dignity was the common step to martyrdom; and in all martyrologies he is honoured with the title of martyr. But it seems to be Sixtus II. who is mentioned in the canon of the mass, whose martyrdom was more famous in the church. A portion of the relicks of St. Sixtus I. given by pope Clement X. to cardinal de Retz, was by him placed with great solemnity in the abbey of St. Michael in Lorrain.[1]

Those primitive pastors, who were chosen by God to be his great instruments in propagating his holy faith, were men eminently endued with the spirit of the most heroic Christian charity, so that we wonder not so much that their words and example were so powerful in converting the world, as that any could be so obstinate as to resist the spirit with which they delivered the divine oracles, and the miracles and sanctity of their lives, with which they confirmed their mission. What veneration must not the morality of the gospel command, when set off with all its lustre in the lives and spirit of those who profess it, seeing its bare precepts are allowed by Deists and Infidels themselves to be most admirable, and evidently

(1) Baron. ad an. 154.

divine. Only the maxims of the gospel teach true and pure virtue, and are such as extort applause from its enemies. The religion of a God crucified is the triumph over self-love: it commands us to tame our rebellious flesh, and subject it to the spirit; to divest ourselves of the old man, and to clothe ourselves with the new; to forget injuries and to pardon enemies. In these virtues, in this sublime disposition of soul, consists true greatness; not in vain titles and empty names. Religion, barely for the maxims which it lays down, and in which it is founded, claims the highest respect. The morality of the wisest Pagan philosophers was mingled with several shocking errors and extravagances, and their virtues were generally defective in their motives. Worldly heroism is founded in vice or human weaknesses. It is at the bottom no better than a base ambition, avarice, or revenge, which makes many despise death, though they gild over their courage with the glorious name of zeal for their prince or country. Worldly actions spring not from those noble motives which appear, but from some base disorder of the soul or secret passion. Among the heathen philosophers, the Stoic led an austere life; but for the sake of a vain reputation. Thus he only sacrificed one passion to another: and whilst he insulted the Epicurean for his voluptuousness, was himself the dupe of his own illusion.

AN HUNDRED AND TWENTY MARTYRS

OF HADIAB, OR HADIABENA, IN PERSIA.

From their genuine acts in Syriac, published by Assemani, t. 1. p. 105

A. D. 345.

In the fifth year of our persecution, say the acts, Sapor being at Seleucia, caused to be apprehended in the neighbouring places one hundred and twenty Christians, of which nine were virgins consecrated to God; the others were priests, deacons,

or of the inferior clergy. They lay six months in filthy stinking dungeons, till the end of winter: during all which space Jazdundocta, a very rich virtuous lady of Arbela, the capital city of Hadiabena, supported them by her charities, not admitting of a partner in that good work. During this interval they were often tortured, but always courageously answered the president that they would never adore the sun, a mere creature, for God; and begged he would finish speedily their triumph by death, which would free them from dangers and insults. Jazdundocta, hearing from the court one day that they were to suffer the next morning, flew to the prison, gave to every one of them a fine white long robe, as to chosen spouses of the heavenly bridegroom; prepared for them a sumptuous supper, served and waited on them herself at table, gave them wholesome exhortations, and read the holy scriptures to them. They were surprised at her behaviour, but could not prevail on her to tell them the reason. The next morning she returned to the prison, and told them she had been informed that that was the happy morning in which they were to receive their crown, and be joined to the blessed spirits. She earnestly recommended herself to their prayers for the pardon of her sins, and that she might meet them at the last day, and live eternally with them. Soon after, the king's order for their immediate execution was brought to the prison. As they went out of it Jazdundocta met them at the door, fell at their feet, took hold of their hands, and kissed them. The guards hastened them on, with great precipitation, to the place of execution; where the judge who presided at their tortures asked them again if any of them would adore the sun, and receive a pardon. They answered, that their countenance must show him they met death with joy, and contemned this world and its light, being perfectly assured of receiving an immortal crown in the kingdom of heaven. He then dictated the sentence of death, whereupon their heads were struck off. Jazdundocta, in the dusk of the evening, brought out of the city two undertakers, or embalmers for each body, caused them to wrap the bodies in fine linen, and carry them in coffins, for fear of the Magians, to a place at a considerable distance from the town. There

she buried them in deep graves, with monuments, five and five in a grave. They were of the province called Hadiabena, which contained the greatest part of the ancient Assyria, and was in a manner peopled by Christians. Helena, queen of the Hadiabenians, seems to have embraced Christianity in the second century.[1] Her son Izates, and his successors, much promoted the faith; so that Sozomen says,[2] the country was almost entirely Christian. These one hundred and twenty martyrs suffered at Seleucia, in the year of Christ 345, of king Sapor the thirty-sixth, and the sixth of his great persecution, on the sixth day of the moon of April, which was the twenty-first of that month. They are mentioned in the Roman Martyrology on the sixth.

ST. CELESTINE, POPE, C.

He was a native of Rome, and held a distinguished place in the clergy of that city, when, upon the demise of pope Boniface, he was chosen to succeed him, in September 422, by the wonderful consent of the whole city, as St. Austin writes. That father congratulated him upon his exaltation, and conjured him, by the memory of St. Peter, who abhorred all violence and tyranny, not to patronize Antony, bishop of Fussala, who had been convicted of those crimes, and on that account condemned in a council of Numidia, to make satisfaction to those whom he had oppressed by rapine and extortion. This Antony was a young man, and was formerly a disciple of St. Austin, by whom he had been recommended to the episcopal dignity. This promotion made him soon forget himself, and lay aside his virtuous dispositions: and falling, first by pride, he abandoned himself to covetousness and other passions. St. Austin, fearing lest by the share he had in his promotion his crimes would be laid to his own charge, was of all others the most zealous and active to see them checked. Antony had gained his primate, the metropolitan of Numidia, who presided in the council by which he was condemned. Hoping also to surprise the pope by his artful

(1) See Baronius ad an. 44. n. 66.—(2) Sozom. b. 2. ch. 12.

pretences, he appealed to Rome. Boniface seeing the recommendation of his primate, writ to the bishops of Numidia, requiring them to reinstate him in his see, provided he had represented matters as they truly were. Antony, returning to Fussala, threatened the inhabitants that, unless they consented to receive him as their lawful bishop, in compliance with the orders of the apostolic see, he would call in the imperial troops and commissaries to compel them. Pope Boniface dying, St. Austin informed St. Celestine of these proceedings, who finding Antony fully convicted of the crimes with which he was charged, confirmed the sentence of the council of Numidia, and deposed him. "From these letters, "that were written by the Africans on this occasion," says Mr. Bower,[1] "it appears, that the bishops of Rome used in those "days to send some of their ecclesiastics into Africa, to see the "sentences which they had given executed there; and that "those ecclesiastics came with orders from the court for the "civil magistrates to assist them, where assistance should be "required." St. Celestine wrote to the bishops of Illyricum, confirming the archbishop of Thessalonica, vicar of the apostolic see in those parts. To the bishops of the provinces of Vienne and Narbonne in Gaul, he wrote, to correct several abuses, and ordered, among other things, that absolution or reconciliation should never be refused to any dying sinner, who sincerely asked it; for repentance depends not so much on time, as on the heart. In the beginning of this letter he says; "By no limits of place, is my pastoral vigilance confined: "it extendeth itself to all places where Christ is adored." He received two letters from Nestorius, bishop of Constantinople, in which his heresy was artfully couched; also an information from St. Cyril, patriarch of Alexandria, concerning his errors. Wherefore he assembled a synod at Rome, in 430, in which the writings of that heresiarch were examined, and his blasphemies in maintaining in Christ a divine and a human person were condemned. The pope denounced an excommunication against him, if he did not repent of his

(1) Lives of the Popes, t. 1. p. 369. Lond. edit.

errors within ten days after the sentence should be notified to him, and wrote to St. Cyril, commissioning him, in his name, and by the authority of his see, to execute the same.[a] Nestorius remaining obstinate, a general council was convened at Ephesus, to which St. Celestine sent three legates from Rome, Arcadius and Projectus bishops, and Philip priest, with instructions to join themselves to St. Cyril. He also sent a letter to the council, in which he said that he had commissioned his legates to see executed what had been already decreed by him in his council at Rome. He exhorts the fathers to charity, so much recommended by the apostle St. John, "whose relicks, as he writes, were there the object of their veneration."[b] This letter was read in the council with great acclamations. The synod was held in the great church of the Blessed Virgin, on the twenty-second of June 431: in the first session one hundred and ninety-eight bishops were present. St. Cyril sat first as president,[2] in the name of St. Celestine.[3] Nestorius refused to appear, though in the city, and shewing an excess of madness and obstinacy, was excommunicated and deposed. It cost the zeal of the good pope much more pains to reconcile the Oriental bishops with St. Cyril: which, however, was at length effected. Certain priests in Gaul continued still to cavil at the doctrine of Saint Austin, concerning the necessity of divine grace. St. Celestine therefore wrote to the bishops of Gaul, ordering such scandalous novelties to be repressed; highly extolling the piety and learning of St. Austin, whom his predecessors had honoured among the most deserving and eminent doctors of the church, and whose character rumour could never asperse nor suspicion tarnish.[4] Being informed that one Agricola, the son of a British bishop called Severianus, who had been married before he was raised to the priesthood, had spread the seeds of the Pelagian heresy in Britain, he sent thither, in

(2) Conc. t. 3. p. 656. and 980. St. Leo, ep. 72. can. 3.—(3) Conc. t. 4. p. 562. in Conc. Chalced.—(4) Ep. 21. ad Gallos.

(a) Authoritate tecum nostræ sedis adscitâ, nostrâ vice usus hanc exequêris sententiam.

(b) Cujus reliquias præsentes veneramini. Ep. ad. Conc. 1159.

quality of his vicar, St. Germanus of Auxerre, whose zeal and conduct happily prevented the threatening danger.[c] He also sent St. Palladius, a Roman, to preach the faith to the Scots, both in North-Britain and in Ireland. Many authors of the life of St. Patrick say, that apostle likewise received his commission to preach to the Irish from St. Celestine, in 431. This holy pope died on the first of August, in 432, having sat almost ten years. He was buried in the cemetery of Priscilla, which, to testify his respect for the council of Ephesus, he had ornamented with paintings, in which that synod was represented. His remains were afterward translated into the church of St. Praxedes. His ancient original epitaph testifies that he was an excellent bishop, honoured and beloved of every one, who for the sanctity of his life now enjoys the sight of Jesus Christ, and the eternal honours of the saints. The same is the testimony of the Roman Martyrology on this day. See Tillemont, t. 14. p. 148. Ceillier, t. 13. p. 1.

ST. WILLIAM, ABBOT OF ESKILLE, C.

He was born of an illustrious family in Paris, about the year 1105, and received his education in the abbey of Saint Germain-des-Prez, under his uncle Hugh, the abbot. By the regularity of his conduct, and the sanctity of his manners, he was the admiration of the whole community. Having finished his studies, he was ordained sub-deacon, and installed canon in the church of St. Genevieve-du-Mont. His assiduity in prayer, love of retirement and mortification, and exemplary life, seemed a troublesome censure of the slothful and worldly life of his colleagues; and what ought to have gained him their esteem and affection, served to provoke their envy and malice against him. Having in vain endeavoured to prevail on this reformer of their chapter, as they called him, to resign his canonry, in order to remove him at a distance, they presented him to the curacy of Epinay, a church five leagues from Paris, depending on their chapter. But not long after, pope Eugenius III. coming to Paris, in

(c) Vice suâ. S. Prosp. in Chron.

1147, and being informed of the irregular conduct of these canons, he commissioned the celebrated Suger, abbot of St. Denys, and prime minister to King Lewis the Young, to expel them, and introduce in their room regular canons from the abbey of St. Victor: which was happily carried into execution, Eudo, of St. Victor's, being made the first abbot. St. William with joy embraced this institute, and was by his fervour and devotion a pattern to the most perfect. He was in a short time chosen sub-prior. The perfect spirit of religion and regularity which he established in that community, was an illustrious proof of the incredible influence which the example of a prudent superior has over docile religious minds. His zeal for regular discipline he tempered with so much sweetness and modesty in his injunctions, that made all to love the precept itself, and to practise with cheerfulness whatever was prescribed them. The reputation of his wisdom and sanctity reached the ears of Absalon, bishop of Roschild, in Denmark, who, being one of the most holy prelates of his age, earnestly sought to allure him into his diocess. He sent the provost of his church, who seems to have been the learned historian Saxo, the Grammarian, to Paris on this errand. A prospect of labours and dangers for the glory of God was a powerful motive with the saint, and he cheerfully undertook the voyage. The bishop appointed him abbot of Eskille, a monastery of regular canons which he had reformed. Here St. William sanctified himself by a life of prayer and austere mortification; but had much to suffer from the persecutions of powerful men, from the extreme poverty of his house in a severe climate, and above all from a long succession of interior trials: but the most perfect victory over himself was the fruit of his constancy, patience, and meekness. On prayer was his chief dependence, and it proved his constant support. During the thirty years of his abbacy, he had the comfort to see many walk with fervour in his steps. He never left off wearing his hair-shirt, lay on straw, and fasted every day. Penetrated with a deep sense of the greatness and sanctity of our mysteries, he never approached the altar without watering it with his tears, making himself a victim to God in the spirit of adoration and sacrifice, together

with, and through the merits of, the holy victim offered thereon: the dispositions in which every Christian ought to assist at it. He died on the sixth of April. 1203, and was canonized by Honorius III. in 1224. See his life by a disciple in Surius, and at large in Papebroke's Continuation of Bollandus, t. 1. Apr. p. 620. Also M. Gourdan in his MSS. lives of illustrious men among the regular canons at St. Victor's, in Paris, kept in the library of MSS. in that house, in fol. t. 2. p. 324. and 814.

ST. PRUDENTIUS, BISHOP OF TROYES, C.

He was by birth a Spaniard; but fled from the swords of the infidels into France, where in 840, or 845, he was chosen bishop of Troyes. He was one of the most learned prelates of the Gallican church, and was consulted as an oracle. By his sermon on the Virgin St. Maura, we are informed that, besides his other functions and assiduity in preaching, he employed himself in hearing confessions, and in administering the sacraments of the holy eucharist and extreme unction. In his time Gotescalc, a wandering monk of the abbey of Orbasis, in the diocess of Soissons, advanced, in his travels, the errors of predestinatianism, blasphemously asserting that reprobates were doomed by God to sin and hell, without the power of avoiding either. Nottinge, bishop either of Brescia or Verona, sent an information of these blasphemies to Rabanus Maurus, archbishop of Mentz, one of the most learned and holy men of that age, and who had, whilst abbot of Fulde, made that house the greatest nursery of science in Europe.[a]

(a) Rabanus Maurus was archbishop of Mentz from the year 847 to 856, in which he died, on the fourth of February, on which his name occurs in certain private German Martyrologies, though he has never been publickly honoured among the Saints. See Bolland. Febr. t. 1. p. 511. and Mabillon, t. 6. Act. SS. Bened. p. 37. His works were printed at Mentz, in 1626, in six tomes. They consist of letters, comments on the holy scriptures, and several dogmatical and pious treatises. The principal are his Institution of the Clergy, and on the ceremonies or divine offices, in three books; and his Martyrology, which he compiled about the year 844. Dom. Bernard Pez published his pious discourse On the Passion of Christ. Anecdot. t. 4. part 2. p. 8. His poems, which fall short of his prose writings, were published by F. Brower with those of Fortunatus. The Veni Creator is found among his writings, and in none more ancient: whence some ascribe to him that excellent hymn. He quotes the Gloria, laus et honor; which is known to

Rabanus examined Gotescalc in a synod at Mentz in 848, condemned his errors, and sent him to his own metropolitan Hincmar, archbishop of Rheims, a prelate also of great learning and abilities.[1] By him and Wenilo, archbishop of Sens, with several other prelates, the monk was again examined in a synod held at Quiercy on the Oise, in the diocess of Soissons, a royal palace of king Charles the Bald, in 849. Gotescalc being refractory, was condemned to be degraded from the priesthood, and imprisoned in the abbey of Haut-villiers in the diocess of Hincmar. By the advice of St. Prudentius, whom Hincmar consulted, he was not deprived of the lay-communion till after some time Hincmar, seeing his obstinacy invincible, fulminated against him a sentence of excommunication, under which this unhappy author of much scandal and disturbance died, after twenty-one years of rigorous confinement, in 870. Some suspected Hincmar to lean towards the contrary Semipelagian error against the necessity of divine

(1) t. 5. Concil. Harduin, p. 15, 16. Annal. Fuldens. ad an. 848.

be the work of Theodulph, bishop of Orleans, who died in 821, and left us Capitulars and other works in prose, and some in verse, collected by F. Sirmond in 1646. See Opera P. Sirmundi. Venetiis 1728. t. 2.

Hincmar, a monk at St. Denys, chosen archbishop of Rheims in 845, died in 882. His letters are much better wrote than his other works, nor is the style so lax and diffusive. Sirmond published his works in two vols. folio, in 1645. F. Cellot added a third volume in 1658.

Lupus, abbot of Ferrieres in Gatinois, (whom all now agree to have been the same person with Lupus Servatus, as F. Sirmond and Baluze have demonstrated against Mauguin) died in 862. His letters and his famous treatise On the three Questions (relating to Predestination) are wrote in a nervous and elegant style. The most accurate editions are those of Baluze; in 1664, at Paris, and with additions at Leipsic in 1710 (the title page says falsely at Antwerp).

Amolon succeeded Agobard in the see of Lyons in 840, and died in 852. In the Library of the Fathers, t. 12 and 14, and in an appendix to the works of Agobard by Baluze, we have his works on Grace and Predestination, and his letter to Theutlaald, bishop of Langres, in which he orders him to remove out of the church, and bury decently certain doubtful relicks, according to the practice of St. Martin, and the decree of pope Gelasius. As to certain pretended miracles of women falling into convulsions, and being seized with pains before them, he commands them to be rejected and despised: for true miracles restore often health; but never cause sickness in such circumstances.

St. Remigius of Lyons, Amolon's successor, died on the twenty-eighth of October 875, and is named among the Saints in the private calendars of Ferrari and Saussay. On his writings on Grace and Predestination see Mabillon, Suppl. Diplom. p. 64, et in Analectis, p. 426. and F. Colonia, Hist. de Lyons, t. 2. p. 139.

Florus, deacon of Lyons, and a learned professor, author of additions to Bede's Martyrology, wrote both against Gotescalc and John Scotus Erigena. See t. 15. Bibl. Patr. and Baluze, t. 2. op. Agobardi. Append.

grace; and Ratramnus of Corbie took up his pen against him. St. Prudentius wrote to clear up the point, which seemed perplexed by much disputing, and to set the catholic doctrine in a true light, shewing on one side a free will in man, and that Christ died for the salvation of all men; and on the other, proving the necessity of divine grace, and that Christ offered up his death in a special manner for the salvation of the elect. When parties are once stirred up in disputes, it is not an easy matter to dispel the mist which prejudices and heat raise before their eyes. This was never more evident than on that occasion. Both sides agreed in doctrine, yet did not understand one another. Lupus Servatus, the famous abbot of Ferrieres, in Gatinois, Amolan, archbishop of Lyons, and his successor St. Remigius, wrote against Rabanus and Hincmar, in defence of the necessity of divine grace, though they condemned the blasphemies of the predestinarians. Even Amolon of Lyons and his church, who seem to have excused Gotescalc in the beginning, because they had never examined him, always censured the errors condemned in him: for the divine predestination of the elect is an article of faith; but such a grace and predestination as destroy free-will in the creature, are a monstrous heresy. Neither did St. Remigius of Lyons, nor St. Prudentius, interest themselves in the defence of Gotescalc, which shews the inconsistency of those moderns, who, in our time, having undertaken his justification.[b] In 853, Hincmar and other bishops published, in a second assembly at Quiercy, four Capitula or assertions, to establish the doctrines of free-will, and of the death of Christ for all men. To these St. Prudentius subscribed, as Hincmar and the annals of St. Bertin testify. The church of Lyons was alarmed at these assertions, fearing they excluded the necessity of grace; and the council of Valence, in 855, in which St. Remigius of Lyons presided, published six canons, explaining, in very strong terms, the articles of the

(b) Bishop Usher, Jansenius and Mauguin are advocates for the Predestinarians; consequently suspected persons in this history. Their vindication of Gotescalc is confuted by the Cardinal de Laurea, Opusc. 1. c. 7. Nat. Alexander, F. Honoratus of St. Mary, and Tournely, in accurate dissertations on that subject. F. Ziegelbaver in the Hist. Liter. Ord. S. Bened. t. 3. p. 105, gives us both Card. Noris's Apology for Gotescalc, and the Jesuit Du Mesnil's history of his heresy.

necessity of grace, and of the predestination of God's elect. St. Prudentius procured the confirmation of these canons by pope Nicholas I. in 859. Moreover, fearing the articles of Quiercy might be abused in favour of Pelagianism; though he had before approved them, he wrote his Tractatoria to confute the erroneous sense which they might bear in a Pelagian mouth, and to give a full exposition of the doctrine of divine grace. He had the greater reason to be upon his guard, seeing some, on the occasion of those disputes, openly renewed the Pelagian errors. John Scotus Erigena, an Irishman in the court of Charles the Bald, a subtle sophist, infamous for many absurd errors, both in faith and in philosophy,(c) published a book against Gotescalc on predestination, in which he openly advanced the Semipelagian errors against grace, besides other monstrous heresies. Wenilo, archbishop of Sens, having extracted nineteen articles out of this book, sent them to his oracle St. Prudentius, who refuted the entire book of Scotus by a treatise which is still extant. This saint, having exerted his zeal also for the discipline of the church, and the reformation of manners among the faithful, was named with Lupus abbot of Ferrieres, to superintend and reform all the monasteries of France; of which commission he acquitted himself with great vigour and prudence. He died on the sixth of April 861, and is named in the Gallican martyrologies, though not in the Roman.(d) At Troyes he is honoured with an office of nine lessons, and his relicks are exposed in a shrine.(e) See Ceillier, t. 19. p. 27. Clemencez,

(c) See a catalogue of some of his errors and absurdities in Witasse's Tr. de Euchar. t. 1. p. 414. and in Mr. Paris, diss. at the end of the Perpetuité de la foi, art. 4. Had Dr. Cave lived to read these authors, or Mabillon, Sæc. 4. et 6. Bened. or Nat. Alexander, hist. sæc. 9 et 10. Diss. 14. p. 369. t. 6. &c. he would not have confounded this John Scotus Erigena with John Scotus, abbot of Ethelinge, king Alfred's master, and one of the first professors at Oxford: nor is it likely he would have suppressed his errors, or the disgrace with which, by an express order of pope Nicholas I. he was expelled France. Hist. liter. t. 5. p. 36.

(d) It is strange that Baillet should imagine this to be the Prudentius named in the Roman Martyrology, as bishop of Tarracona, on the twenty-eighth of April; who, by the report of Tamayo and Lubin, was bishop of that see in 586, and his relicks are shewn there to this day.

(e) The Bollandists, p. 531, on the sixth of April, with Lewis Cellot, hist. Gotescalci, l. 3. c. 9. charge Prudentius of Troyes with errors in doctrine, and with opposing Hincmar out of jealousy and revenge, because the archbishop had seemed to infringe the rights of his church, according to the author of the Annales Britannici, who wrote within twenty years

Hist. Liter. de la France, t. 5. p. 240. Also Les Vies de S. Prudence de Troyes, et de S. Maure, Vierge, a Troyes, 1725. With an ample justification of this holy prelate: and Nicolas Antonio, Bibliotheca Hispanica Vetus, l. 6. c. 1. an. 259. ad 279, which work was published at Rome by the care of Card. D'Aguirre in 1696.

ST. CELSUS, IN IRISH CEALLACH,

Archbishop of Armagh, is commemorated in the Roman Martyrology on this day. He died on the 1st of April in 1129, at Ard-Patrick, (that is, Patrick's Mount) in Munster. See the life of St. Malachy, his successor, and Sir James Ware.

APRIL VII.



SAINT APHRAATES, ANCHORET.

From Theodoret, Philoth. c. 8. and Hist. b. 4. c. 26. See Tillemont, t. 10. and Henschenius, t. 1. Apr. p. 664.

Fourth Age.

This saint was descended from an illustrious family in Persia, but infected with the superstitions of idolatry. He had

after his death. But this seems only a slander propagated by some of his adversaries. His writings, which are extant, t. 15. Bibl. Patr. p. 467, are understood in an orthodox sense by most learned catholic theologians: at least we cannot doubt but he submitted them to the judgment of the church. See Cacciari, Monitum in S. Leonis, Ep. 136. t. 2. p. 452.

The works of St. Prudentius, see t. 15. Bibl. Patr. His letter to his brother, who was a bishop, probably in Spain, is published by Mabillon, Analecta, p. 418. His panegyric on St. Maura, a virgin at Troyes, is extant in Surius; and translated into French, and defended against Daillè, by Abbè Breyer, canon at Troyes, at the end of his Defense de l'Eglise de Troyes, at Paris, 1726.

the happiness of attaining to an early knowledge of the truth, which he embraced with his whole heart. Grieving to see it so little known and loved in his own country, regardless of honours and worldly advantages, he renounced all pretensions to them; and leaving his friends and country, came to Edessa, in Mesopotamia, where Christianity flourished. There he diligently informed himself what was the best manner of serving God perfectly, and securing his only affair, the eternal salvation of his soul. After some deliberation, he shut himself up in a little cell without the walls of that city, applying himself entirely to the exercises of penance and heavenly contemplation. After some time he removed into a cell near a monastery in the neighbourhood of Antioch, in Syria, where many resorting to him for spiritual advice, he became a great advocate for virtue and truth against vice, and the reigning Arian heresy, by whomsoever professed. He eat nothing but a little bread after sunset, to which, when he was grown extremely old, he added a few herbs. He made use of no other bed than a mat laid on the bare ground. His clothing was one coarse garment. Anthemius, who was some time after appointed governor of the East, and consul, returning from an embassy in Persia, pressed Aphraates to accept of a robe he had brought with him, because the product of his own country. Aphraates made answer: "Do you think it reasonable to exchange an old faithful servant for a new one, "merely because he is a countryman?" "By no means," replied Anthemius. "Then," said the hermit, "take back "your garment; for I have one that I have worn these six-"teen years; and I am not willing to have two at the same "time." Hitherto the saint had lived retired in his cell; but seeing the Arian persecution under Valens make great havock in the flock of Christ, he left his retreat to come to the assistance of the distressed Catholics of Antioch; where he omitted nothing in his power to comfort the faithful, and to assuage the fury of their heretical persecutors. Valens had banished the holy bishop Meletius: but Aphraates joined Flavian and Diodorus, who governed St. Meletius's flock during his absence. His reputation for sanctity and miracles gave the greatest weight to his actions and words. The emperor

Valens being at Antioch, looking one day out of a window of his palace upon the high road which parted it from the river Orontes, and led into the country, saw the saint passing by, and asked who that old man was, so meanly clad, and making such haste: and being told it was Aphraates, for whom the whole city had the greatest veneration, asked him, whither he was going in so great a hurry? The man of God replied: "To pray for the prosperity of your reign." For the Catholics, not being allowed a church in the city, held their assemblies of devotion in a field where martial exercises were performed. The emperor said: "How comes it that you, who "are by profession a monk, leave your cell thus to ramble "abroad?" Aphraates answered: "I lived retired, so long "as the flock of the heavenly shepherd enjoyed peace; but "now I see it torn to pieces, how can I sit quiet in my cell? "Were I a virgin confined in my father's house, and should "see it take fire, would you advise me to sit still and let the "house be burnt, in which I should also perish; or leave my "room to run and procure help, carry water, and exert my "utmost endeavours to put out the fire? Reprove me not, "O emperor, if I do the like; rather blame yourself, who "have kindled the fire, not me for labouring to quench it." The emperor made not the least reply; but one of his eunuchs, then in waiting, reviled the aged saint, and threatened him with death. But God chastised his insolence: for soon after, going to see if the emperor's warm bath was ready, being taken with giddiness, he fell into the cauldron of boiling water, and nobody being there to give him assistance, was scalded to death. This example so terrified the emperor, that he durst not listen to the suggestions of the Arians, who endeavoured to persuade him to banish the saint. He was also much moved by the miraculous cures which the holy man wrought by the application of oil or water, upon which he had made the sign of the cross. Aphraates would never speak to a woman but at a distance, and always in as few words as possible. After the miserable death of Valens, when peace was restored to the church, our saint returned to his solitude, and there happily departed this life to possess God, "with whom," says Theodoret, "I believe he has greater

"power than whilst he was on earth: on which account I "pray also to obtain his intercession." The whole church has imitated his example. St. Aphraates is honoured in the Synaxary of the Greeks, and in the Calendars of other Oriental churches on the 29th of January; but in the Roman Martyrology his name is placed on the 7th of April.

Every saint is eminently a man of prayer; but this is the peculiar perfection of holy hermits and monks. This was the means by which so many in that state have been raised to such wonderful heights in heroic virtue, so as to seem seraphims rather than men on earth. As a vessel at sea is carried by a favourable wind with incredible ease and swiftness, so a soul, which is borne upon the wings of a true spirit of prayer, makes sweetly, and without experiencing either difficulty or pain, quick and extraordinary progress in the paths of all interior virtues, particularly those of a close union of her affections and powers with God, and those of divine charity, the queen and form of all perfect Christian virtue. In this spirit of prayer a simple idiot has outstripped the most subtle philosopher, because its foundation is laid by profound humility, and perfect simplicity and purity of heart; and compunction and love require neither penetration nor depth of genius, nor elegance of words, to express or raise their most tender affections. St. Bruno was an eloquent and learned man; yet in his most sublime contemplation he expressed to God all the burning sentiments of his soul by a single word, which he wished never to cease repeating, but to continue actually to pronounce it for all eternity with fresh ardour and jubilation: "O goodness! O goodness! O infinite goodness!" But by this word his heart said more than discourses could express in many years or ages.

ST. HEGESIPPUS, A PRIMITIVE FATHER,

NEAR THE TIMES OF THE APOSTLES.

He was by birth a Jew, and belonged to the church of Jerusalem, but travelling to Rome, he lived there near twenty years from the pontificate of Anicetus to that of Eleutherius

in 177, when he returned into the East, where he died very old, probably at Jerusalem, in the year of Christ 180, according to the chronicle of Alexandria. He wrote in the year 133 an history of the church, in five books, from the passion of Christ down to his own time, the loss of which work is extremely regretted. In it he gave illustrious proofs of his faith, and shewed the apostolical tradition, and that though certain men had disturbed the church by broaching heresies, yet down to his time no episcopal see or particular church had fallen into error, but had in all places preserved inviolably the truths delivered by Christ, as he assures us.(1) This testimony he gave after having personally visited all the principal churches both of the East and West. He was a man replenished with the spirit of the apostles, and a love of Christian humility, which, says Jerom, he expressed by the simplicity of his style. The five books on the destruction of Jerusalem, compiled chiefly from the history of Josephus, are not the work of this father, as some have imagined; but of a younger Hegesippus, who wrote before the destruction of the Western empire, but after Constantine the Great. See Mabillon, Musæum Italicum, t. 1. p. 14. and Cave, Hist. Liter. t. 1. p. 265.

ST. AIBERT, RECLUSE.

He was born at Espain, a village in the diocess of Tournay, in 1060. From his infancy he so earnestly applied himself to prayer, that he spent in that holy exercise the greatest part of his time, being always careful in it to shun, as much as possible, the eyes of men. The earnestness with which he always attended all public devotions in his parish church, and listened to the sermons of his curate, is not to be expressed; much less the deep impressions which every instruction of piety made upon his tender heart. He was discovered to watch a great part of the night upon his knees, and when he was no longer able to support himself upright,

(1) Apud Eus. Hist. l. 4. c. 22. ed. Vales.

to pray prostrate on the ground. When he could not pray in his chamber, without danger of being surprised by others, he retired into the stable, or sheepcot for many hours together. His commerce with God in his heart was uninterrupted while he was abroad in the fields with the cattle. He was no less private in his fasts; and at the time of meals he usually took an apple, or a morsel of bread, that he might tell his parents or the servants that he had eat. Happening one day to hear a poor man at his father's door sing a hymn on the virtues and death of St. Theobald, a hermit lately dead, he found himself vehemently inflamed with a desire of imitating his solitary penitential life; and without delay addressed himself to a priest of the monastery of Crepin or Crespin, named John, who lived a recluse in a separate cell with the leave of his abbot. Being admitted by him as a companion, he soon surpassed his master in the exercises and spirit of virtue. Bread they seldom tasted: wild herbs were their ordinary food; they never saw any fire, nor eat any thing that had been dressed by it. The church of Crepin, ever since its foundation by St. Landelin, in the seventh century, had been served by secular canons: in the eleventh it had passed into the hands of monks of the Order of St. Benedict; and under the first abbot, Rainer St. Aibert took the monastic habit. He still practised his former austerities, slept on the ground, and in the night recited the whole psalter privately before matins. He was chosen provost and cellerer: but the exterior occupations of those offices did not interrupt his tears, or hinder the perpetual attention of his soul to God. After twenty-five years spent in this community, with a fervour which was always uniform and constant, he obtained leave of Lambert, the second abbot, to return to an eremitical life in 1115. He then built himself a cell in the midst of a barren wilderness, contenting himself for his food with bread and herbs, and after the first three years with herbs alone. Many flocking to him for spiritual advice, Burchard, bishop of Cambray, his diocesan, promoted him to the priesthood, and erected for him a chapel in his cell, giving him power to hear confessions and administer the

holy eucharist: which was confirmed to him by two popes, Paschal II. and Innocent II. He said every day two masses,[a] one for the living, and a second for the dead. God crowned his long penance with a happy death about the year 1140, the eightieth of his age, on the seventh of April; on which he is honoured in the Belgic and Gallican martyrologies. See his life by Robert the archdeacon, his intimate friend, in Surius, Bollandus, &c.

B. HERMAN JOSEPH, C.

He was born at Cologne, and at twelve years of age entered the monastery of Steinfeldt of regular canons of the Premonstratensian Order in the dutchy of Juliers, and diocess of Cologne. His incredible fasts and other austerities, and his extraordinary humility, joined with assiduous prayer and meditation, raised him to an eminent gift of contemplation, which replenished his soul with the most profound sentiments of all virtues, and was attended with many heavenly favours: but, as it is usual, this grace was often accompanied with severe interior trials. He was singularly devoted to the Blessed Virgin. At the very remembrance of the mystery of the incarnation, his soul seemed to melt in tender love; and he seemed in raptures whenever he recited the canticle Benedictus at Lauds. Such was his desire of contempt, that he one day desired a peasant to strike him on the face. The other in surprise asked the reason: "On "account," said he, "of my being a most filthy and abominable "creature, and because I cannot meet with so much contempt "as I deserve." He died on the seventh of April in 1226. He wrote a commentary on the book of Canticles, or song of Solomon, and some other treatises on sublime contemplation, which may be ranked with those of other great masters in the contemplative way, as Thomas à Kempis, St. Theresa, Thauler, Harphius, Blosius, Lanspergius, Hilton, &c. B. Herman is honoured among the saints in his Order, and

(a) Except on Christmas-day, priests are not allowed to say mass twice the same day, since the prohibition of Honorius III. Cap. Te referente. De celebratione.

in some churches in the Low Countries. In the abbey church of Steinfeldt he is titular saint of an altar, at which the priests who visit that church out of devotion to him, say a votive mass in his honour before his relicks, with proper prayers of the saint used in that abbey from time immemorial. Small portions of his relicks have been given to several other churches. Some are enshrined and exposed to public veneration in the abbey of Premontrè at Antwerp; a portion is kept in the abbey of Parc, at Louvain; another in the parish church of St. Christopher, at Cologne, and another at the Chartreuse in the same city. The emperor Ferdinand II. solicited his canonization at Rome, and several proofs of miracles and other particulars have been given in for that purpose. His name is inserted on the seventh of April, in the martyrology of the regular canons of St. Austin, approved by Benedict XIV. p. 275. See his life by a fellow canon of great virtue in the Bollandists, on the seventh of April, t. 1. p. 682; also two other lives, and several acts, collected in order to pursue the process for his canonization.

ST. FINAN OF KEANN-ETHICH,

He was a native of Munster, and a disciple of St. Brendan, with whose blessing he founded the monastery of Cean-ethich, on the confines of Munster and Meath, and afterward some others. See Colgan, in MSS. ad 7. Apr.

APRIL VIII.

ST. DIONYSIUS OF CORINTH, B. C.

From Eusebius, b. 4. c. 23. St. Jerom, Cat. c. 30.

Second Age.

St. Dionysius, bishop of Corinth, flourished under the emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the church in the second age. Not content assiduously to instruct his own flock with the word of life, he comforted and exhorted others at a distance. Eusebius mentions several of his instructive letters to other churches, and one of thanks to the church of Rome, under the pontificate of St. Soter, for the alms received from them according to custom. "From the beginning," says he, "it is your custom "to bestow your alms in all places, and to furnish subsistence "to many churches. You send relief to the needy, espe-"cially to those who work in the mines; in which you fol-"low the example of your fathers. Your blessed bishop "Soter is so far from degenerating from your ancestors in "that respect, that he goes beyond them: not to mention "the comfort and advice he, with the bowels of a tender "father towards his children, affords all that come to him. "On this day we celebrated together the Lord's day, and "read your letter, as we do that which was heretofore written "to us by Clement." He means that they read these letters of instruction in the church after the reading of the holy scriptures, and the celebration of the divine mysteries. This primitive father says that SS. Peter and Paul, after planting the faith at Corinth, went both into Italy, and there sealed their testimony with their blood. He in another place complains that the ministers of the devil, that is, the heretics, had adulterated his works, and corrupted them by their

poison. The monstrous heresies of the three first centuries sprang mostly, not from any perverse interpretation of the scriptures, but from erroneous principles of the heathenish schools of philosophy; whence it happened that those heresies generally bordered on some superstitious notions of idolatry. St. Dionysius, to point out the source of the heretical errors, shewed from what sect of philosophers each heresy took its rise. The Greeks honour St. Dionysius as a martyr on the twenty-ninth of November, because he suffered much for the faith, though he seems to have died in peace: the Latins keep his festival on this day, and style him only Confessor. Pope Innocent III. sent to the abbey of St. Denys, near Paris, the body of a saint of that name brought from Greece. The monks, who were persuaded that they were before possessed of the body of the Areopagite, take this second to be the body of St. Dionysius of Corinth, whose festival they also celebrate.

We adore the inscrutable judgments of God, and praise the excess of his mercy in calling us to his holy faith, when we see many to whom it was announced with all the reasonable proofs of conviction, reject its bright light, and resist the voice of heaven: also others who had so far despised all worldly considerations as to have embraced this divine religion, afterward fall from this grace, and become the authors or abettors of monstrous heresies, by which they drew upon themselves the most dreadful curses. The source of their errors was originally in the disorder of their hearts, by which their understanding was misled. All those who have made shipwreck of their faith, fell because they wanted true simplicity of heart. This virtue has no affinity with worldly simplicity, which is a vice and defect, implying a want of prudence and understanding. But christian simplicity is true wisdom and a most sublime virtue. It is a singleness of heart, by which a person both in his intention and all his desires and affections has no other object but the pure holy will of God. This is grounded in self-knowledge, and in sincere humility and ardent charity. The three main enemies which destroy it, are, an attachment to creatures without us, an inordinate

love of ourselves, and dissimulation or double dealing. This last, though most infamous and base, is a much more common vice than is generally imagined: for there are very few who are thoroughly sincere in their whole conduct towards God, their neighbour, and themselves. Perfect sincerity and an invariable uprightness is an essential part, yet only one ingredient of christian simplicity. Nor is it enough to be also disengaged from all inordinate attachments to exterior objects: many who are free from the hurry and disturbance of things without them, nevertheless are strangers to simplicity and purity of heart, being full of themselves, and referring their thoughts and actions to themselves, taking an inordinate complacency in what concerns them, and full of anxieties and fear about what befalls, or may befall them. Simplicity of the heart, on the contrary, settles the soul in perfect interior peace: as a child is secure in the mother's arms, so is such a soul at rest in the bosom of her God, resigned to his will, and desiring only to accomplish it in all things. The inexpressible happiness and advantages of this simplicity can only be discovered by experience. This virtue disposes the heart to embrace the divine revelation when duly manifested, and removes those clouds which the passions raise, and which so darken the understanding, that it is not able to discern the light of faith.

ST. ÆDESIUS, M.

He was brother to St. Apian, who received his crown at Cæsarea, on the second of April, and a native of Lycia, had been a professed philosopher, and continued to wear the cloak after his conversion to the faith. He was long a scholar of St. Pamphilus at Cæsarea. In the persecution of Galerius Maximianus he often confessed his faith before magistrates, had sanctified several dungeons, and been condemned to the mines in Palestine. Being released from thence, he went into Egypt, but there found the persecution more violent than in Palestine itself, under Hierocles, the most barbarous prefect of Egypt, for Maximinus Daia, Cæsar. This governor had also employed his pen against the faith, presuming to put the sor-

ceries of Apollonius of Tyana upon a level with the miracles of Christ, whom Eusebius confuted by a book entitled, Against Hierocles. Ædesius being at Alexandria, and observing how outrageously the judge proceeded against the Christians, by tormenting grave men, and delivering women of singular piety, and even virgins, to the infamous purchasers of slaves, he boldly presented himself before this savage monster, rather than a man, and reproached him with his crying inhumanity, especially in exposing holy virgins to lewdness. He endured courageously the scourge, and the greatest torments which the rage of such a tyrant was capable of inventing, and was at length cast into the sea, in 306, after the same manner as his brother, who obtained his crown a little while before, as the Chaldaic acts expressly inform us, though Henschenius is of the contrary opinion. See Eusebius on the martyrs of Palestine, ch. 5. and the martyr's Chaldaic acts in Assemani, t. 2. p. 195.

ST. PERPETUUS, B. C.

He was the eighth bishop of Tours from St. Gatian, and governed that see above thirty years, from 461 to 491, when he deceased on the eighth of April. During all which time he laboured by zealous sermons, many synods, and wholesome regulations, to lead souls to virtue. St. Gregory of Tours mentions his prudent ordinances, prescribing the manner of celebrating vigils before great festivals in the different churches in the city. All Fridays and Wednesdays he commanded to be observed fasts of precept, except during Easter time, from Christmas to St. Hilary's day, that is, the fourteenth day of January, and from St. John Baptist's day to the end of August. He added a third fast day every week, probably Monday, from St. Martin's to Christmas, which proves the antiquity of Advent. These regulations were all religiously observed one hundred and twenty years after, when St. Gregory of Tours wrote his history. St. Perpetuus had a great veneration for the saints, and respect for their relicks; adorned their shrines, and enriched their churches. As there was a continual succession of miracles at the tomb

of St. Martin, Perpetuus finding the church built by St. Bricius too small for the concourse of people that resorted thither, directed its enlargement, causing it to be built one hundred and fifty-five feet in length, sixty broad, and forty-five in height. When the building was finished, the good bishop solemnized the dedication of this new church, and performed the translation of the body of St. Martin, on the fourth of July, in 473. Our saint was of a senatorian family, and possessed very large estates in several provinces; but consecrated the revenues to the service of the church, and the relief of the necessitous. He made and signed his last will, which is still extant, on the first of March 475, fifteen years before his death. By it he remits all debts that were owing to him; and having bequeathed to his church his library and several farms, and settled a fund for the maintenance of lamps, and the purchase of sacred vessels, as occasion might require, he declares the poor his heirs. It begins thus: "In the name of Jesus Christ, Amen. I, Perpetuus, a
" sinner, priest of the church of Tours, would not depart
" without a last will and testament, lest the poor should be
" neglected....You, my bowels, my most beloved brethren,
" my crown, my joy, my lords, my children, O poor of Christ,
" needy, beggars, sick, widows, orphans; you I declare,
" name, and make my heirs. Excepting what is above dis-
" posed of, whatever I am possessed of in goods, in fields, in
" pasturage, in meadows, in groves, in vineyards, in dwell-
" ings, in gardens, in waters, in mills, or in gold, silver, and
" garments, and other things, I appoint you my heirs. It is
" my will that as soon as possible, after my departure, they
" be sold, and the money divided into three parts; of which
" two shall be distributed among poor men, at the discretion
" of the priest Agrarius and count Agilo: and the third
" among widows and poor women, at the discretion of the
" virgin Dadolena, &c. He adds most pathetic exhortations to concord and piety: and bequeaths to his sister, Fidia Julia Perpetua, a little gold cross, with relicks; he leaves legacies to several other friends and priests, to one a silver case of relicks of saints, to others gold or silver crosses or chalices, begging of each a remembrance of him in their prayers. His

ancient epitaph equals him to the great St. Martin; St. Apollinaris Sidonius calls him the true copy of the virtues of that wonderful saint. St. Perpetuus died either on the thirtieth of December, in 490, or on the eighth of April, 491. In the martyrologies of Florus and some others, his festival is placed on the first of these days: but in that of Usuard, and in the Roman, on the second. See his testament published by D'Achery, Spicileg. t. 5. p. 105. also St. Gregory of Tours, hist. b. 10. ch. 31. and De mirac. S. Martini, b. 1. c. 6. Tillemont, t. 16. p. 393. Dom Rivet. t. 2. p. 619.

ST. WALTER, ABBOT OF ST. MARTIN'S, NEAR PONTOISE.

He was a native of Picardy, and took the habit of St. Bennet at Rebais in the diocess of Meaux. The counts of Amiens and Pontoise having lately founded the rich abbey of St. German, now called St. Martin's, adjoining to the walls of Pontoise, king Philip I. after a diligent search for a person equal to so important a charge, obliged Walter to take upon him the government of that house, and he was appointed the first abbot in 1060. He was always highly honoured by the king, and by other great personages; but this was what his humility could not bear. To escape from the dangers of vain-glory, he often fled secretly from his monastery, but was always found and brought back again, and, to prevent his escaping, the pope sent him a strict order not to leave his abbey. There he lived in a retired small cell in great austerity, and in assiduous prayer and contemplation, never stirring out but to duties of charity or regularity, or to perform some of the meanest offices of the house. His zeal, in opposing the practice of simony, drew on him grievous persecutions: all which he bore not only with patience, but even with joy. His death happened on the eighth of April in 1099. The bishops of Rouen, Paris, and Senlis, after a diligent scrutiny, declared several miracles wrought at his tomb authentic; and performed the translation of his relicks on the fourth of May. The abbot Walter Montague made a second translation in 1655, and richly decorated his chapel. St. Walter, from the

first day of his conversion to his death, made it a rule every day to add some new practice of penance, to his former austerities; thus to remind himself of the obligation of continually advancing in spirit towards God. His life, written by a disciple, may be read in the Bollandists, with the remarks of Henschenius, t. 1. Apr. p. 753.

B. ALBERT, PATRIARCH OF JERUSALEM,

COMPILER OF THE RULE OF THE CARMELITES.

He was born at Castro di Gualtieri, in the diocess of Parma, and of a noble Italian family. After having laid a solid foundation of learning and piety, and acquired a great reputation by his skill in the canon and civil laws, he put on the habit of a canon regular in the monastery of Mortura in the Milanese, and, though very young, was in a short time after his profession chosen prior, and, three years after, bishop of Bobio. Whilst his humility found excuses to decline this dignity, the church of Vercelli falling also vacant, that city had the happiness to carry him off, and see him by compulsion placed in its episcopal chair. For twenty years he never ceased to procure the advantage of the flock committed to his charge, and by humility and sanctity raised to the highest degree the splendour of the see which he adorned. He was chosen by pope Clement III. and the emperor Frederic I. surnamed Barbarossa, umpire of their differences. Henry VI. successor to Frederic, created him prince of the empire, and granted many favours to his church. He was employed by the pope in several commissions of the highest importance. In 1204, died Monachus, the eleventh Latin patriarch of Jerusalem: and the Christians in Palestine, who in their desolate condition stood extremely in need of a person whose consummate prudence, patience, and zeal, might be to them both a comfort and a support, moved by the great reputation of Albert, earnestly besought him to fill the vacant chair. Pope Innocent III. expressed great joy at their choice, being full of compassion for their situation and dangers, and called Albert to Rome, that he might receive the confirmation of his election, and the pall. The holy man obeyed the more readily,

because this dignity at that time exposed him only to persecutions and afflictions, not without a prospect of martyrdom. He embarked in a Genoese vessel in 1206, and landed at Acon, in which city he resided, Jerusalem itself being in the hands of the Saracens. To his labours and persecutions he added the practice of assiduous mortification, and made prayer the chief employment of all his retired hours. His sanctity procured him the respect and veneration of the infidels themselves. Besides many other pious establishments and holy works of which he was the author, he became the legislator of the Carmelites, or White Friars. On mount Carmel lived certain anchorets, who regarded the prophet Elias as their founder and model, because he made that mountain the place of his retreat,[1] as did also Eliseus.[2] One Bertheld formed these anchorets into a community: and Brocard, superior of these hermits in 1205, or rather, as Papebroke proves, in 1209, addressed himself to the patriarch Albert, beseeching him to prescribe them a rule.[a] The holy man drew up the constitutions of this Order, in which the

(1) 3 Kings xviii. 19, 20. 42.—(2) 1 Kings iv. 25.

(a) Some writers have endeavoured to prove that from Elias, and his successors the sons of the prophets, an uninterrupted succession of hermits had inhabited mount Carmel down to the time of Christ and his apostles; and that, having embraced early the Christian faith, they continued their succession to the twelfth or thirteenth century, when having obtained this rule, they introduced their Order into Europe. The learned Papebroke, a continuator of the Acta Sanctorum commenced by Bollandus, treated this claim to so high an antiquity as chimerical, and dated the origin of the hermits of mount Carmel only in the twelfth century. The contest grew so warm, that the affair was laid before the popes Innocent XI. and XII. But neither of them chose to declare whether the monuments, produced in favour of the succession aforesaid, were decisive or not. And the latter, by a brief dated the twenty-ninth of November 1698, enjoined silence on that subject for the time to come.

Alan, the fifth general of the Carmelite friars, finding Palestine a troublesome residence under the Saracens, sought to obtain for his Order some foreign settlements, and soon procured convents to be founded in Cyprus and Sicily. Soon after the year 1200, certain Englishmen, who had embraced the Order, were brought over from Syria by Sir John de Vasey, lord of Alnwick in Northumberland, a great baron in those days, when he returned from the holy war. He founded their first house at Alnwick, and they soon procured convents in Ailsford, London, Oxford, and other places. This Order has at present thirty-eight provinces, besides the congregation of Mantua, which has fifty-four houses under a vicar general, and the congregations of the barefooted Carmelites in Spain and Italy, which have their own generals: on which see the life of St. Theresa.

friars are enjoined to abide in their cells day and night in assiduous prayer, as it becomes hermits, unless they are otherwise lawfully occupied: to fast from the feast of the Exaltation of the cross till Easter, except on Sundays: perpetual abstinence from flesh: to employ themselves in manual labour: keep silence from Vespers till Tierce the next day, &c. But several additions were made to this rule, and mitigations introduced by commissioners appointed by Innocent IV. in 1246. The White-Friars did not wear a scapular before St. Simon Stock, in 1285, and began to use a mantle and hood in 1288. This Order being in its origin eremitical, hence among the barefooted Carmelites every province has a desert or solitude, usually for three or four hermits, who lead there very austere lives, but after one year return again to their convent, or go to some other desert, with the leave of superiors.

Albert was called into the West by pope Innocent III. that he might be present at the general council of Lateran which met in 1215: but before he left Palestine, he was assassinated whilst he assisted at a procession of the holy cross, on the feast of its Exaltation, September the fourteenth, 1214, at Acon, by an impious wretch whom he had reproved and threatened for his crimes. He is honoured among the saints by his Order on this eighth day of April. See the memoirs collected by Papebroke, t. 1. p. 769. Also Exhibitio Errorum quos Dan. Papebrochius suis in notis ad Acta Sanctorum commisit, per Sebast. a S. Paulo. Coloniæ Agrippinæ, 1693. 4to. Item, Examen Juridico-Theologicum Præambul. Sebastiani a S. Paulo ad exhibitionem errorum Dan. Papebrochio ab illo imputatorum, Auctore Nic. Rayæo, cum responsionibus Dan. Papebrochii. Antwerpiæ, 1698, four vols. in 4to. Helyot, hist. des Ordres relig. t. 1. and Stevens Monast. Anglic. t. 1. p. 156.

APRIL IX.



ST. MARY OF EGYPT.

From her life commended in the seventh general council, and by St. Sophonius, but written one hundred and fifty years before him, by a grave author of the same age in which the saint lived. See Papebroke, ad diem 2. Apr. t. 1. p. 67. and Jos. Assemani Comm. in Calend. ad 1. Apr. t. 6. p. 218.

Fifth Age.

In the reign of Theodosius the Younger, there lived in Palestine a holy monk and priest named Zosimus, famed for the reputation of his sanctity, and resorted to as an oracle for the direction of souls in the most perfect rules of a religious life. He had served God from his youth with great fervour, in the same house, for the space of three-and-fifty years, when he was tempted to think that he had attained to a state of perfection, and that no one could teach him any thing more in regard to a monastic life. God, to discover the delusion and danger of this suggestion of the proud spirit, and to convince him that we may always advance in perfection, directed him by revelation to quit his monastery for one near the Jordan, where he might learn lessons of virtue he yet was unacquainted with. Being admitted amongst them, it was not long before he was undeceived, and convinced from what he saw practised there how much he had been mistaken in the judgment he had formed of himself and his advancement in virtue. The members of this community had no more communication with the rest of mankind, than if they had belonged to another world. The whole employment of their lives was manual labour, which they accompanied with prayer, the singing of psalms (in which heavenly exercise they spent the whole night, relieving each other by turns)

and their chief subsistence was on bread and water. It was their yearly custom, after having assisted at the divine mysteries, and received the blessed Eucharist on the first Sunday in Lent, to cross the river, and disperse themselves over the vast deserts which lie towards Arabia, to pass in perfect solitude the interval between that and Palm-Sunday; against which time they all returned again to the monastery to join in celebrating the passion and resurrection of our Lord. Some subsisted during this time on a small parcel of provision they took with them, while others lived on the herbs which grew wild; but when they came back, they never communicated to each other what they did during that time.

About the year 430, the holy man Zosimus passed over the Jordan with the rest at the usual time, endeavouring to penetrate as far as he could into the wilderness, in hopes of meeting with some hermit of still greater perfection than he had hitherto seen or conversed with, praying with great fervour as he travelled. Having advanced thus for twenty days, as he one day stopped at noon to rest himself and recite a certain number of psalms according to custom, he saw as it were the figure of an human body. He was at first seized with fright and astonishment; and imagining it might be an illusion of the enemy, he armed himself with the sign of the cross and continued in prayer. Having finished his devotions, he plainly perceived, on turning his eyes that way, that it was somebody that appeared naked, extremely sunburnt, and with short white hair, who walked very quick, and fled from him. Zosimus, judging it was some holy anchoret, ran that way with all his speed to overtake him. He drew nearer by degrees, and when he was within hearing, he cried out to the person to stop and bless him; who answered: "Abbot Zosimus, I am a woman; throw me your mantle to cover me, "that you may come near me." He, surprised to hear her call him by his name, which he was convinced she could have known only by revelation, readily complied with her request. Having covered herself with his garment she approached him, and they entered into conversation after mutual prayer: and on the holy man's conjuring her by Jesus Christ to tell him who she was, and how long, and in what manner she had

lived in that desert, she said: "I ought to die with confusion "and shame in telling you what I am; so horrible is the "very mention of it, that you will fly from me as from a ser- "pent: your ears will not be able to bear the recital of the "crimes of which I have been guilty. I will however relate "to you my ignominy, begging of you to pray for me, that "God may shew me mercy in the day of his terrible judg- "ment.

"My country is Egypt. When my father and mother "were still living, at twelve years of age I went without their "consent to Alexandria: I cannot think, without trembling, "on the first steps by which I fell into sin, nor my disorders "which followed." She then described how she lived a public prostitute seventeen years, not for interest, but to gratify an unbridled lust: she added: "I continued my wicked "course till the twenty-ninth year of my age, when perceiv- "ing several persons making towards the sea, I enquired "whither they were going, and was told they were about to "embark for the holy land, to celebrate at Jerusalem the "feast of the Exaltation of the glorious cross of our Saviour. "I embarked with them, looking only for fresh opportunities "to continue my debauches, which I repeated both during "the voyage and after my arrival at Jerusalem. On the day "appointed for the festival, all going to church, I mixed "with the crowd to get into the church where the holy cross "was shewn and exposed to the veneration of the faithful; "but found myself withheld from entering the place by some "secret but invisible force. This happening to me three or "four times, I retired into a corner of the court and began "to consider with myself what this might proceed from; "and seriously reflecting that my criminal life might be the "cause, I melted into tears. Beating therefore my sinful "breast, with sighs and groans, I perceived above me a pic- "ture of the mother of God. Fixing my eyes upon it, I ad- "dressed myself to that holy virgin, begging of her, by her "incomparable purity, to succour me, defiled with such a load "of abominations, and to render my repentance the more "acceptable to God. I besought her I might be suffered to "enter the church doors to behold the sacred wood of my

"redemption; promising from that moment to consecrate "myself to God by a life of penance, taking her for my "surety in this change of my heart. After this ardent prayer, "I perceived in my soul a secret consolation under my grief; "and attempting again to enter the church, I went up with "ease into the very middle of it, and had the comfort to ve- "nerate the precious wood of the glorious cross which brings "life to man. Considering therefore the incomprehensible "mercy of God, and his readiness to receive sinners to re- "pentance, I cast myself on the ground, and after having "kissed the pavement with tears, I arose and went to the "picture of the Mother of God, whom I had made the wit- "ness and surety of my engagements and resolutions. Falling "there on my knees before her image, I addressed my "prayers to her, begging her intercession, and that she "would be my guide. After my prayer, I seemed to hear "this voice: "If thou goest beyond the Jordan, thou shalt "there find rest and comfort." Then weeping and looking "on the image, I begged of the holy queen of the world that "she would never abandon me. After these words I went "out in haste, bought three loaves, and asking the baker "which was the gate of the city which led to the Jordan, "I immediately took that road, and walked all the rest of the "day, and at night arrived at the church of St. John Baptist "on the banks of the river. There I paid my devotions to "God, and received the precious body of our Saviour Jesus "Christ. Having eat the half of one of my loaves, I slept "all night on the ground. Next morning, recommending "myself to the holy Virgin, I passed the Jordan, and from "that time I have carefully shunned the meeting of any hu- "man creature."

Zosimus asked how long she had lived in that desert. "It "is," said she, "as near as I can judge, forty-seven years." "And what have you subsisted upon all that time?" replied Zosimus. "The loaves I took with me, answered she, lasted "me some time: since that I have had no other food but "what this wild and uncultivated solitude afforded me. My "clothes being worn out, I suffered severely from the heat "and the cold, with which I was often so afflicted that I was

" not able to stand." " And have you passed so many years," said the holy man, " without suffering much in your soul?" She answered; " Your question makes me tremble, by the " very remembrance of my past dangers and conflicts, through " the perverseness of my heart. Seventeen years I passed in " most violent temptations, and almost perpetual conflicts " with my inordinate desires. I was tempted to regret the " flesh and fish of Egypt, and the wines which I drank in the " world to excess; whereas here I often could not come at a " drop of water to quench my thirst. Other desires made " assaults on my mind, but, weeping and striking my breast " on those occasions, I called to mind the vows I had made " under the protection of the Blessed Virgin, and begged her " to obtain my deliverance from the affliction and danger of " such thoughts. After long weeping and bruising my body " with blows, I found myself suddenly enlightened, and my " mind restored to a perfect calm. Often the tyranny of my " old passions seemed ready to drag me out of my desert: " at those times I threw myself on the ground and watered " it with my tears, raising my heart continually to the Blessed " Virgin till she procured me comfort: and she has never " failed to shew herself my faithful protectress." Zosimus taking notice that in her discourse with him she from time to time made use of scripture phrases, asked her, if she had ever applied herself to the study of the sacred books. Her answer was that she could not even read, neither had she conversed nor seen any human creature since she came into the desert till that day, that could teach her to read the holy scripture or read it to her, but " it is God," said she, " that " teacheth man knowledge.[1] Thus have I given you a full " account of myself: keep what I have told you as an invio- " lable secret during my life, and allow me, the most miser- " able of sinners, a share in your prayers." She concluded with desiring him not to pass over the Jordan next Lent, according to the custom of his monastery, but to bring with him on Maunday-Thursday the body and blood of our Lord, and wait for her on the banks of the river on the side which

(1) Ps. xxxix. 10.

is inhabited. Having spoken thus and once more entreated him to pray for her, she left him. Zosimus hereupon fell on his knees, thanked God for what he had seen and heard, kissed the ground whereon she had stood, and returned by the usual time to his monastery.

The year following, on the first Sunday in Lent, he was detained at home on account of sickness, as indeed she had foretold him. On Maundy-Thursday, taking the sacred body and blood of our Lord in a small chalice, and also a little basket of figs, dates, and lentils, he went to the banks of the Jordan. At night she appeared on the other side, and making the sign of the cross over the river, she went forward walking upon the surface of the water, as if it had been dry land, till she reached the opposite shore. Being now together, she craved his blessing, and desired him to recite the Creed and the Lord's prayer. After which she received from his hands the holy sacrament. Then lifting up her hands to heaven, she said aloud with tears: *Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen my Saviour*. She begged Zosimus to pardon the trouble she had given him, and desired him to return the following Lent, to the place where he first saw her. He begged of her on his side to accept the sustenance he had brought her. But she took only a few of the lentils; and conjuring him never to forget her miseries, left him, and then went over the river as she came. Zosimus returned home, and at the very time fixed by the saint, set out in quest of her, with the view of being still further edified by her holy conversation, and of learning also her name, which he had forgot to ask. But on his arrival at the place where he had first seen her, he found her corpse stretched out on the ground, with an inscription declaring her name, Mary, and the time of her death. Zosimus being miraculously assisted by a lion, dug a grave, and buried her. And having recommended both himself and the whole church to the saint's intercession, he returned to his monastery, where he recounted all that he had seen and heard of this holy penitent, and continued there to serve God till his happy death, which happened in the hundredth year of his age: and it is from a relation of the monks of that

community, that an author of the same century wrote her life as above related: which history is mentioned soon after by many authors, both of the Eastern and Western church. Papebroke places her conversion in 383, and her death, in 421.

In the example of this holy woman, we admire the wonderful goodness and mercy of God, who raised her from the sink of the most criminal habits and the most abandoned state to the most sublime and heroic virtue. Whilst we consider her severe penance, let us blush at the manner in which we pretend to do penance. Let her example rouse our sloth The kingdom of heaven is only for those who do violence to themselves. Let us tremble with her at the remembrance of our baseness and sins, as often as we enter the sanctuary of the Lord, or venerate his holy cross, the instrument of our redemption. We insult him, when we pretend exteriorly to pay him our homages, and at the same time dishonour him by our sloth and sinful life. God, by the miraculous visible repulse of this sinner, shews us what he does invisibly with regard to all obstinate and wilful sinners. We join the crowd of adorers at the foot of his altar: but he abhors our treacherous kisses like those of Judas. We honour his cross with our lips: but he sees our heart, and condemns its irregularities and its opposition to his holy spirit of perfect humility, meekness, self-denial, and charity. Shall we then so much fear to provoke his indignation by our unworthiness, as to keep at a distance from his holy places or mysteries? By no means. This would be irrecoverably to perish by cutting off the most essential means of salvation Invited by the infinite goodness and mercy of God, and pressed by our own necessities and dangers, the more grievous these are, with so much greater earnestness and assiduity must we sue for pardon and grace, provided we do this in the most profound sentiments of compunction, fear, and confidence. It will be expedient often to pray with the publican at a distance from the altar, in a feeling sentiment that we ought to be treated as persons excommunicate before God and men. Sometimes we may in public prayers pronounce the words with a lower voice, as

unworthy to unite our praises with others, as base sinners, whose homages ought rather to be offensive to God, who hates the sight of an heart filled with iniquity and self-love. We must at least never present ourselves before God without purifying our hearts by compunction, and trembling to say to ourselves, that God ought to drive us out of his holy presence with a voice of thunder: *Let the wicked man be taken away, and let him not see the glory of God.* But in these dispositions of fear and humility we must not fail assiduously to pour forth our supplications, and sound the divine praises with our whole hearts.

THE MASSYLITAN MARTYRS IN AFRICA,

Mentioned by Bede,[1] and famous in ancient calendars. We have a sermon preached by St. Austin on their festivals.[2] They suffered in Africa, and probably derived their name from Massyla, or the adjacent country, on the seacoast.

ST. EUPSYCHIUS, M.

Julian the Apostate, in his march to Antioch, arriving at Cæsarea, the capital of Cappadocia, was exceedingly irritated to find the greatest part of the city Christians, and that they had lately demolished a temple dedicated to Fortune, being the last pagan temple remaining there: wherefore he struck it out of the list of cities, and ordered that it should resume its ancient name of Mazaca, instead of that of Cæsarea, the name with which Tiberius had honoured it. He deprived the churches, in the city and its territory, of all that they possessed in moveables or other goods, making use of torments to oblige them to a discovery of their wealth. He caused all the clergy to be enlisted among the train-bands, under the governor of the province, which was the most contemptible, and frequently the most burdensome service, and on the lay-Christians he imposed a heavy tax. Many of them he put to death, the principal of which number was St. Eupsychius, a

(1) In 1 Cor. 2.—(2) Serm. 283, t. 5. p. 1133.

person of noble extraction lately married. The tyrant left an order that the Christians should be compelled to rebuild the temples; but, instead of that, they erected a church to the true God, under the title of St. Eupsychius: in which, on the eighth of April, eight years after, St. Basil celebrated the feast of this martyr, to which he invited all the bishops of Pontus, in a letter yet extant.[3]

THE ROMAN CAPTIVES, MM. IN PERSIA,

IN THE YEAR OF CHRIST 362, OF SAPOR 53.

The Persians, in an incursion into the Christian territories, took by siege the castle Bethzarbe, on the Tigris, massacred the garrison, and led away nine thousand souls into captivity. Among these were Heliodorus, a bishop, Dausas and Mariabus, ancient priests, besides many other priests, monks, and nuns. The good bishop died on the road, but first ordained Dausas bishop in his place. The canons order a bishop not to be ordained but by three bishops: but this admits a dispensation in cases of necessity. Thus Theodoret says,[1] that St. Eusebius of Samosata went about privately ordaining catholic pastors to fill vacant sees: and St. Gregory allowed St. Austin to do the same in England.[a] The captives assembled daily with Dausas, who celebrated the divine mysteries. When they were arrived on the confines of Assyria, it was left to the option of three hundred of them either to adore the sun or to die. Twenty-five complied with the injunction, and were rewarded with portions of land for their apostacy. The other two hundred and seventy-five remained constant with the bishop Dausas, and were all massacred together. See the Greek Menæa, Sozomen,[2] and their original Chaldaic acts published by Assemani, t. 1. p. 134.

(3) Ep. 291.—(1) B. 5. ch. 4.—(2) B. 2. ch. 13.

(a) Though the canon-law most severely requires three bishops to the consecration of a bishop, yet ancient and modern examples so clearly demonstrate that one is sufficient, with regard to the validity of the ordination, at least when done with a dispensation, that it is a matter of surprise how Tournely should deny it.

SAINT WALTRUDE, OR VAUTRUDE,
COMMONLY CALLED VAUDRU, WIDOW.

She was daughter to the princess St. Bertille, elder sister to St. Aldegondes, and wife to Madelgaire, count of Hainault, and one of the principal lords of king Dagobert's court. After bearing him two sons, and two daughters, she induced him to embrace the monastic state at Haumont, near Maubeuge, taking the name of Vincent. He is honoured in Flanders among the saints on the twentieth of September, and called St. Vincent of Soignies. She remained two years longer in the world, devoting herself entirely to exercises of piety, under the direction of the holy abbot St. Guislain. Being by that time disengaged from the incumbrances of the world, she received the religious veil at the hands of St. Aubert, bishop of Cambray,* in 656, and lived in a little cell, adjoining to which was a chapel in a solitary place called Castriloc, or Castle-place, now Mons. Many other ladies resorting to her, she formed a religious community, which is at present a rich royal chapter of canonesses. From her reputation and from this community arose the city of Mons, now the capital of Hainault. Whilst her sister Aldegondes governed her great monastery at Maubeuge, Vautrude sanctified herself in her little cell by holy poverty, meekness, patience, continual fasting and prayer. She suffered much from the slanders of men, and from severe interior trials and temptations: but God, after some years, recompensed her fidelity with a holy peace, and great spiritual consolations. On the ninth of April, 686, she went to receive the crown promised by God to those who serve him. Her relicks are esteemed the most precious treasure of the great church which bears her name. She is titular patroness of Mons, and all Hainault. By the life of St. Vautrude, we should learn to despise the unjust censures of the world. It persecutes by its calumnies those by whose lives its false maxims are condemned: but it can only hurt a counterfeit virtue, as the fire consumes only the dross, but renders true gold brighter and more pure. Solid virtue is not only tried

by humiliations, but gains the greatest advantage and improvement by making a good use of them. See her ancient life in Mabill. Sæc. 2. Bened. also Miræus.

ST. GAUCHER, OR GAUTIER, ABBOT IN LIMOUSIN.

He was in strict friendship with St. Stephen of Grandmont; died the ninth of April 1130, at the age of eighty, and was canonized by Celestine III. in 1194. See Labbe, Bibl. MS. t. 2. Henschenius, &c.

ST. DOTTO, ABBOT.

One of the isles of Orkney, in which he founded and governed a great monastery in the sixth century, bears his name to this day. In the same island stood other monasteries and churches dedicated to God under the patronage of Saint Brendan. Though all the isles of Orkney are recommended for the healthfulness of the air, and longevity of the inhabitants, this of St. Dotto is remarkable above the rest on these accounts. Our saint lived near one hundred years, and with great joy repeated in his last moments: *I have rejoiced in those things which have been told me: we will go into the house of the Lord.* Ps. cxxi. See Donald Monroe, De Insulis, and bishop Lesley's nephew, De Sanctis Scotiæ.

APRIL X.

ST. BADEMUS, ABBOT, M.

From his original Syriac acts, written by St. Maruthas, published by Assemani, t. 1. p. 165. The Greek from Metaphrastes were given us by Henschenius, p. 828, and Ruinart, p. 680.

A. D. 376.

Bademus was a rich and noble citizen of Bethlapeta, in Persia, who, desiring to devote himself to the service of God,

out of his estates founded a monastery near that city, which he governed with great sanctity. The purity of his soul had never been sullied by any crime, and the sweet odour of his sanctity diffused a love of virtue in the hearts of those that approached him. He watched whole nights in prayer, and passed sometimes several days together without eating: bread and water were his usual fare. He conducted his religious in the paths of perfection with sweetness, prudence, and charity. In this amiable retreat he enjoyed a calmness and happiness which the great men of the world would view with envy, did they compare with it the unquiet scenes of vice and vanity in which they live. But to crown his virtue, God permitted him, with seven of his monks, to be apprehended by the pursuivants of king Sapor, in the thirty-sixth year of his persecution. He lay four months in a dungeon, loaded with chains; during which lingering martyrdom he was every day called out to receive a certain number of stripes. But he triumphed over his torments by the patience and joy with which he suffered them for Christ. At the same time, a Christian lord of the Persian court, named Nersan, prince of Aria, was cast into prison, because he refused to adore the sun. At first he shewed some resolution; but at the sight of tortures his constancy failed him, and he promised to conform. The king, to try if his change was sincere, ordered Bademus to be brought to Lapeta, with his chains struck off, and to be introduced into the prison of Nersan, which was a chamber in the royal palace. Then his majesty sent word to Nersan, by two lords, that if, with his own hand, he would dispatch Bademus, he should be restored to his liberty and former dignities. The wretch accepted the condition; a sword was put into his hand, and he advanced to plunge it into the breast of the abbot. But being seized with a sudden terror, he stopped short, and remained some time without being able to lift up his arm to strike. The servant of Christ stood undaunted, and, with his eyes fixed upon him, said: "Unhappy Nersan, "to what a pitch of impiety do you carry your apostacy? "With joy I run to meet death; but could wish to fall by "some other hand than yours: why must you be my executioner?" Nersan had neither courage to repent, nor heart

to accomplish his crime. He strove, however, to harden himself, and continued with a trembling hand to aim at the sides of the martyr. Fear, shame, remorse, and respect for the martyr, whose virtue he wanted courage to imitate, made his strokes forceless and unsteady; and so great was the number of the martyr's wounds, that they stood in admiration at his invincible patience. At the same time they detested the cruelty, and despised the base cowardice of the murderer, who at last, aiming at his neck, after four strokes severed his head from the trunk. Neither did he escape the divine vengeance: for a short time after, falling into public disgrace, he perished by the sword, after tortures, and under the maledictions of the people. Such is the treachery of the world towards those who have sacrificed their all in courting it. Though again and again deceived by it, they still listen to its false promises, and continue to serve this hard master, till their fall becomes irretrievable. The body of St. Bademus was reproachfully cast out of the city by the infidels: but was secretly carried away and interred by the Christians. His disciples were released from their chains four years afterward upon the death of king Sapor. St. Bademus suffered on the tenth of the moon of April, in the year 376, of king Sapor the sixty-seventh.

Monks were called Mourners by the Syrians and Persians, because by their state they devoted themselves in a particular manner to the most perfect exercises of compunction and penance, which indeed are an indispensable duty of every Christian. The name of Angels was often given them over all the East, during several ages,[1] because by making heavenly contemplation and the singing of the divine praises their great and glorious employment, if they duly acquit themselves of it, they may be justly called the Seraphims of the earth. The soul which loves God, is made a heaven which he inhabits, and in which she converses with him in the midst of her own substance. Though he is infinite, and the highest heavenly spirits tremble before him, and how poor and base soever we are, he invites us to converse with

(1) See Du Cange's Glossary of the Greek language for the middle ages

him, and declares that it is his delight to be with us. Shall not we look upon it as our greatest happiness and comfort to be with Him, and to enjoy the unspeakable sweetness of his presence. Oh! what ravishing delights does a soul taste which is accustomed, by a familiar habit, to converse in the heaven of her own interior with the three persons of the adorable Trinity! Dissipated worldlings wonder how holy solitaries can pass their whole time buried in the most profound solitude and silence of creatures. But those who have had any experience of this happiness, are surprised with far greater reason how it is possible that any souls which are created to converse eternally with God, should here live in constant dissipation, seldom entertaining a devout thought of Him, whose charms and sweet conversation eternally ravishes all the blessed.

B. MECHTILDES, VIRGIN AND ABBESS.

The two holy sisters, SS. Gertrude and Mechtildes, were countesses of Hackuborn, cousins to the emperor Frederic II. and born at Islebe in Upper Saxony. From seven years of age Mechtildes had her education in the Benedictin monastery of Redaresdorff, or Rodersdorff, in the bishopric of Halberstade, secularized and yielded to the elector of Brandenbourg at the peace of Westphalia in 1648. She lived always a stranger to the vices and vanities of the world; and from her infancy practised obedience with such cheerfulness, that she was always ready to perform every command of her superior. Though often sick, she denied herself the use of flesh-meat and wine, and studied to retrench every superfluity. She endeavoured to conceal her virtues as industriously as others labour to hide their most heinous sins. She made her religious vows in the same house, and while yet young was removed to Diessen near the lake Ambre in Bavaria, where she was appointed superior of the monastery of that name, which seems to have been at that time of the Order of St. Benedict, though it has long been an house of regular canonessses of St. Austin's order. It was founded in 1132 by Bertkold, count of Andechs, and afterward endowed with great

revenues by St. Otho, bishop of Bamberg. This monastery Mechtildes rendered perfect school of all virtues, and knowing that a strict discipline and a steady observance of rules are the means by which religious persons are to attain to the sanctification of their souls in their state, she taught all her sisters rather to anticipate by diligence every monastic duty, than by coming one moment too late to give signs of the least sloth in the service of their heavenly king. The noble monastery of Ottiisteten, or Edelstetin in Suabia, situate between Ausburg and Ulm, being fallen into great remissness, in order to restore becoming discipline therein, Mechtildes was commanded by the bishops of the country to repair thither, and to take upon her the direction of that house. She urged that it was enough for her to stand arraigned at the bar of Christ for the neglect of her own vineyard. But neither her tears nor those of her dear sisters could prevail. In this new situation she laboured to sanctify her own soul, as if she had hitherto done nothing towards the subduing of her body in order thereto: and the happy effects of her humble endeavours and sighs for others appeared by the perfect regularity and exemplary piety which began soon to be evident in that community. None could resist the charms of her sweetness and example; for her virtue was mild to others, though austere to herself. She neither screwed up the strings of government too high, nor let them drop too low. She did not mollify the severity of the maxims of the gospel, nor the obligations of a religious state: but the manner in which she inculcated them, rendered them light and easy by the charity with which she seasoned her commands. She prohibited the enclosure of her house to secular visitants, and by her abhorrence of worldly news and discourse, banished out of her community that dangerous spirit which introduces the world into the solitude of the recluse. Her bed was a little straw, her diet most austere and slender, and her employment manual labour, prayer, and pious reading. For one superfluous word which she spoke to a sister, she immediately burst into tears, condemning herself on account of an unnecessary breach of silence; for which she punished herself with fasts and watching for several days. The perpetual

fountains of her tears were nourished by the deep compunction of her heart. In the court of the emperor, to which she happened to be called on account of the affairs of her monastery, she observed all the rules of her house. Once when confined to her bed by sickness she complained to her Redeemer, that, like an excommunicated person and altogether unworthy, she was excluded from joining her voice with her sisters in singing his praises at the midnight office: but he in a vision assured her that he was more glorified by her desire and obedience to his will than by any other sacrifice she could offer him. Some time before her death, which she foresaw, she returned to her dear monastery of Diessen, in which she departed to our Lord on the twenty-ninth of March, some time after the year 1300, before her sister St. Gertrude, who in her writings mentions the death of St. Mechtildes. Her name has never been inserted in the Roman Martyrology; but occurs in several particular calendars both on this day, on the thirtieth of May, and on the twenty-ninth of March. See her life compiled by Engelhard, an abbot who was acquainted with her, in Canisius, Lect. Antiq. Chatelain's Martyrologe Universel on the thirtieth of May.[a]

(a) Trithemius mentions another holy virgin called Mechtildes, who coming from St. Alban's to Spanheim, lived there a recluse, and died in great reputation for sanctity in 1154. See Trithem. in Chron. Hirsaug. ad an. 1154. ed. Freher. p. 136. Also the same Trithem in Chron. Spanheim. on the same year. Fabricius (Bibl. med. et infimæ ætatis, l. 12. p. 193.) and some others confound Mechtildes of Spanheim with St. Mechtildes of Diessen. Though the latter was born several years after the death of the former, not to mention other repugnances.

APRIL XI.

ST. LEO THE GREAT, POPE.

From the councils, t. 4. this pope's works in the late Roman edition, and the historians of that age. See Tillemont, t. 15. p. 141. and Ceillier, t. 14. p. 316. who chiefly follow Quesnel's collection of memoirs for his life, Op. t. 2. Diss. 1. which must be compared with, and often corrected by, the remarks of F. Cacciari, in his Exercitationes in Opera S. Leonis, especially in those De Hæresi Pelagianâ et De Hæresi Eutychianâ.

A. D. 461.

St. Leo, surnamed the Great, was descended of a noble Tuscan family, but born at Rome, as he himself and St. Prosper assure us.(1) The quickness of his parts, and the maturity of his judgment, appeared in the rapid progress which he made in his studies. Having rendered himself a great master in the different branches of polite literature, especially eloquence, he turned his thoughts entirely to the study of the holy scriptures and theology, to which he made the profane sciences only subservient. "God, who destined him to gain "great victories over error, and to subject human wisdom to "the true faith, had put into his hands the arms of science "and truth," as an ancient general council says.(2) Being made archdeacon of the church of Rome, he had the chief direction of the most important affairs under pope Celestine, as appears from St. Prosper, a letter of St. Cyril to him, and Cassian's book against Nestorius. To his penetration and zeal it was owing afterward that Sixtus III. discovered the dissimulation of Julian the Pelagian, and rejected his false repentance. It happened that Aetius and Albinus, the two generals of the emperor Valentinian III. were at variance in Gaul, and no one being so well qualified to compose their differences as the eloquent and virtuous archdeacon Leo, he

(1) Ep. 27. ad Pulcher. c. 4.—(2) Conc. t. 4. p. 820.

was sent upon that important commission. During his absence, Sixtus III. died in 440, and the Roman clergy cast their eyes on him for their pastor, judging that he, who for sanctity, learning, prudence, and eloquence was the first man of his age, was the most worthy and fit to be seated in the first chair of the church. The qualifications and virtues, which we admire when found single in others, were all united in him to a very great degree. This justly raised, throughout the Christian world, the highest expectations from his administration; which yet his great actions far surpassed. He was invited to Rome by a public embassy, and expected with impatience; but it was forty days before he could arrive. The joy with which he was received, is not to be expressed, and he received the episcopal consecration on Sunday the twenty-ninth of September, in 440. We learn from himself what were his sentiments at the news of his exaltation. He considered a high dignity as a place where falls are most frequent, and always most dangerous; and he cried out:[3] "Lord, I "have heard your voice calling me, and I was afraid: I con-"sidered the work which was enjoined me, and I trembled. "For what proportion is there between the burden assigned "to me and my weakness, this elevation and my nothingness? "What is more to be feared than exaltation without merit, "the exercise of the most holy functions being intrusted to "one who is buried in sin? O you who have laid upon me "this heavy burden, bear it with me, I beseech you: be you "my guide and my support: give me strength, you who "have called me to the work; who have laid this heavy "burden on my shoulders.

A heart thus empty of itself could not fail to be supported and directed by the divine grace. He was called to the government of the church in the most difficult times, and he diligently applied himself without delay to cultivate the great field committed to his care, and especially to pluck up the weeds of errors, and to root out the thorns of vices wherever they appeared. He never intermitted to preach to his people with great zeal; which he often mentions as the most indis-

(3) Serm. 2. de Assumpt. suâ, c. 1. p. 4. t. 1. ed. Rom.

pensable duty of pastors, and the constant practice of his predecessors.[4] An hundred and one sermons preached by this pope on the principal festivals of the year are still extant. He often inculcates in them the practice of holy fasting and alms-deeds, as good works which ought to be joined and support each other. We have among his works nine sermons on the fast of the tenth month, or of Ember-days in December. He says, the church has instituted the Ember-days in the four seasons of the year to sanctify each season by a fast:[5] also to pay to God a tribute of thanksgiving for the fruits and other blessings which we continually receive from his bounty:[6] and to arm us constantly against the devil. He sets forth the obligation of alms, which is so great, that for this alone God gives riches, and not to be hoarded up, or lavished in superfluities: and at the last day he seems in his sentence chiefly to recompense this virtue, and to punish the neglect of it, to shew us how much alms-deeds are the key of heaven, and of all other graces.[7] He says, this obligation binds all persons, though it is not to be measured by what a man has, but by the heart; for all men are bound to have the same benevolence, and desire of relieving others[8] That the rich are obliged to seek out the bashful poor, who are to be assisted without being put to the blush in receiving.[9] He shews the institution of Collects or gatherings for the poor to be derived from the apostles, and ever to have been continued in the church for the relief of the indigent.[10] He surpasses himself in sentiment and eloquence whenever he speaks of the sweetness of the divine love which is displayed to us in the mystery of the incarnation of the Son of God. His one hundred and forty one epistles are wholly employed in treating on important subjects of discipline and faith, and alone suffice to shew his pastoral vigilance and immense labours in every part of the Christian world, for the advancement of piety. He brought many infidels to the faith, and took great delight in instructing them himself. His signal victories over the Manichees, Arians, Apollinarists, Nesto-

(4) Serm. 3. 7. 11.—(5) Serm. 18.—(6) Serm. 12.—(7) Serm. 8. c. 3. p. 17. et Serm. 9. c. 3. p. 20. Serm. 10. c. 1. p. 21.—(8) Serm. 7. item 5 and 6. 16. 39. &c. (9) Serm. 8. p. 17.—(10) Serm. 10. p. 21.

rians, Eutychians, Novatians, and Donatists, are standing proofs of his zeal for the purity of the faith. Carthage being taken by the Vandals in 439, a great number of Manichees fled out of Africa to Rome: but there, to escape the rigour of the imperial laws against their sect, feigned themselves Catholics. They called wine the gall of the dragon, produced by the devil or their evil god: on which account they always refrained from that liquor, which they regarded as, of its own nature, unclean. To conceal themselves, they received the holy communion from the catholic priests but under one kind alone; which it was left to every one's discretion then to do. This affectation of the heretics passed some time unobserved, as we learn from St. Leo,(11) in the year 433.(a) But he no sooner discovered this sacrilegious abuse, than he took the utmost care to prevent the contagion from infecting his flock. He detected several of these heretics, and among them one whom they called their bishop, and to manifest the impiety of this sect, he assembled several bishops and priests, and the most illustrious persons of the senate and empire, and caused the elect of the Manichees, that is, those that were initiated in their mysteries, to be introduced.(12) They confessed publicly many impious tenets,(b) superstitions, and a crime which modesty forbids to be named.(13) St. Prosper says their books were burnt; but many of them repented, and abjured their heresy. St. Leo, in receiving them into the church, exhorted his people to pray and sigh with him

(11) Serm. 4. de Quadrag. t. 1. p. 217.—(12) Ep. 8. p. 33. et ep. 15. c. 16. p. 71. t. 1. Serm. 15. p. 31. t. 1. Serm. 33. p. 87. Serm. 41. p. 111.—(13) Ep. 15. ad Turrib. p. 62. Serm. 15.

(a) This practice they continued, till pope Gelasius, in 496, above forty years after St. Leo's time, effectually to prevent those sacrilegious and superstitious communions of unworthy hypocrites, commanded all to receive under both kinds: which law subsisted at Rome as long as the Manichæan heresy made it necessary: but after that danger was over, this ordinance of discipline ceased by disuse.

(b) Dr. Lardner, in his Credibility of the Gospel, vol. 9. charges St. Leo with falsely accusing the Manichees of abominable practices without the least colour of reason. He ought to have taken notice that though the testimony of Saint Leo is alone satisfactory, we must certainly believe these heretics against themselves, for they were publicly convicted of these crimes, and openly confessed the same before the most illustrious personages of the church and state. See Cacciari, Exercitationes in Op. S. Leonis M. de Manichæorum hæresi, l. 2. c. 7. p. 142. c. 9. p. 154.

for them.[14] Those that remained obstinate were banished. St. Leo about the same time crushed Pelagianism, which began again to shew its head about Aquileia.[15] His watchfulness put a stop to the growing evil, both in those parts and in Rome itself, where St. Prosper detected some remains of the same leaven. For this pope, who was a true judge of merit, and drew many learned men about his person, had chosen St. Prosper of Aquitain his secretary to write his letters and dispatch the like business. The Priscillianist heretics reigned almost uncontrolled in Spain: only St. Turibius, bishop of Astorga, zealously opposed them. St. Leo wrote to commend his zeal, and to awake the attention of the other bishops of that country, whom he ordered to convene a council for the extirpation of the spreading cancer.[16] He examined the cause of Chelidonius, bishop of Besançon, deposed by St. Hilary of Arles, and restored him to his see.[17] He transferred the dignity of primate from the see of Arles to that of Vienne in Gaul, which Zosimus had formerly adjudged to Arles,[18] "out of respect," as he said, "for the blessed "Trophimus, (first bishop of Arles) from the fountain of "whose preaching all the Gauls had received the streams of "faith."[19] The learned De Marca thinks that St. Leo did not deny the jurisdiction of Hilary over Besançon before that time, but he judged Chelidonius not to have been guilty of that which had been laid to his charge, adding, "that the "sentence would have stood firm, if the things objected had "been true."[c] St. Leo laid down this important maxim for

(14) Serm. 33. Ep. 8.—(15) Ep. 15.—(16) Ib.—(17) Ep. 9, 10.—(18) See Baronius ad an. 417.—(19) Zosimus, Ep. ad ep. Gal.

(c) A notorious slanderer has presumed to fasten upon St. Leo the censure of haughtiness and injustice in this affair: but he certainly only betrays his own malice. Hilary was present in the pope's council at Rome, together with Chelidonius; but was not able to make good his charge against him. He had also ordained another bishop to the see of Projectus whilst he was living, who being then sick afterward recovered. This precipitate action of Hilary was an infraction of the canons: nor does his apologist, the author of his life, offer any excuse. To satisfy the clamours of Chelidonius, Projectus, and others, and chiefly by his example to enforce the most strict observation of that important canon, the neglect of which would fill the church on every side with schisms and confusion, St. Leo deprived Hilary of the primacy over the province of Vienne for the time to come, though he restored part of it to his successor. See Fabre, Panegyri-

the rule of his conduct, never to give any decision, especially to the prejudice of another, before he had examined into the affair with great caution and exactness, and most carefully taken all informations possible. He was very careful in the choice of persons whom he promoted to holy orders, as his writings shew; yet the author of the Spiritual Meadow relates, that he heard Amos, patriarch of Jerusalem, say to several abbots: "Pray for me. The dreadful weight of the "priesthood affrights me beyond measure, especially the "charge of conferring orders. I have found it written, that "the blessed pope Leo, equal to the angels, watched and "prayed forty days at the tomb of St. Peter, begging through "the intercession of that apostle to obtain of God the pardon "of his sins. After this term, St. Peter, in a vision, said to "him: Your sins are forgiven you by God, except those com-"mitted by you in conferring holy orders: of these you still "remain charged to give a rigorous account."(20) St. Leo, with regard to those who are to be ordained ministers of the altar, lays down this rule, inserted in his words into the body of the canon law: "What is it not to lay hands upon any "one suddenly, according to the precept of the apostle, but "not to raise to the honour of the priesthood any who have "not been thoroughly tried, or before a mature age, a com-"petent time of trial, the merit of labour in the service of the "church, and sufficient proofs given of their submission to "rule, and their love of discipline and zeal for its observ-"ance."(21)

Many affairs in the churches of the East furnished this great pope with much employment, as the intrusion of Bassian into the see of Ephesus,(22) &c. But above all the rest, the rising heresy of Eutyches drew his attention on that side of the

(20) Prat. Spir. c. 149.—(21) St. Leo, ep. 1. t. 2. p. 2. ed. Rom. Item Distinct. 78. 3. Quid est manus. from 1 Tim. v. 22.—(22) Conc. t. 4. p. 687.

que et histoire de la ville d'Arles, 1743. St. Leo indeed seems to have not been acquainted in the beginning with the true character of St. Hilary, and therefore to have proceeded with the greater severity: but he shewed that his heart was incapable of rancour by the ample testimony which he gave to the sanctity of St. Hilary after his death, in a letter to his successor Ravennus, ep. 37. ed. Quesn. 38. ed. Rom. p. 171. t. 2.

world. This heresiarch had been condemned by St. Flavian in 448; yet, by the intrigues of Chrysaphius, a powerful eunuch, he prevailed with the weak emperor Theodosius II. to assemble a packed council at Ephesus, in which Dioscorus, the wicked patriarch of Alexandria, an Eutychian, and general disturber of christian peace, took upon him to preside. This pretended synod, commonly called the Latrocinale, or cabal of Ephesus, met on the eighth of August, 449, acquitted Eutyches and condemned St. Flavian, with a degree of malice and violence unheard of among barbarians.[d] The legates of Leo, who were Julius, bishop of Puozzoli, the ancient Puteoli, Renatus a priest, Hilarius a deacon, and Dulcitius a notary, refused to subscribe to the unjust sentence, and opposed it with a zeal and vigour that was admired by the whole world, says Theodoret.[23] Upon the first advice of these proceedings, St. Leo declared them null and void,[24] and at the same time he wrote to St. Flavian to encourage him, and to the emperor himself, telling him that no sacrilegious cabal ever came up to the fury of this assembly,[25] and conjuring him in these words: "Leave to the bishops the liberty "of defending the faith: no powers or terrors of the world "will ever be able to destroy it. Protect the church, and "seek to preserve its peace, that Christ may protect your "empire." He adds, that he trembles to see him draw down the divine vengeance upon his own head: which had the appearance of a prediction on account of the various misfortunes which befel that prince and his sudden death; though before the latter event his eyes began to be opened. Marcian and St. Pulcheria, succeeding in the empire, vigorously supported the zealous endeavours of the pope. By his authority the general council of Chalcedon, consisting of six hundred

(23) Theodoret, ep. 116.—(24) Conc. t. 4. p. 47. & St. Leo ep. 49. & 56. ed. Quesn. 50. & 57. ed. Rom.—(25) St. Leo, ep. 42. in ed. Quesn. 43. in ed. Rom. p. 187. t. 2. St. Leo ad Theodos. Imp. ep. 40. ed. Quesn. 41. ed. Rom. p. 178. Ep. ad Pulcheriam Augustam ep. 41. ed. Quesn. 42. ed. Rom. p. 183.

(d) On the appeal of St. Flavian to the pope St. Leo, see Cacciari, Exercitationes in Opera S. Leonis, Dissert. de Hæresi Eutychianâ, l. 1. c. 8. p. 387. et c. 9. p. 393. Valentinianus Imp. ep. ad Theodosium Imp. inter ep. S. Leonis, 49. p. 201. t. 2. On the appeal of Theodoret to pope Leo, Cacciari, ibid. and on that of Eutyches, ib.

or six hundred and thirty bishops, was opened on the eighth of October in 451. St. Leo presided by his legates, Paschasinus, bishop of Lilybæum, Lucentius, bishop of Ascoli, and Boniface, priest of Rome. In this synod the memory of St. Flavian was vindicated; and Dioscorus was convicted of having maliciously suppressed the letters of St. Leo in the Latrocinale of Ephesus, and of having presumed to excommunicate St. Leo, which attempt was made the principal cause of his deposition: for which, besides other crimes, it was also urged against him, that he had pretended to hold a general council without the authority of the pope, a thing never lawful, and never done, as was observed by the pope's legates.(26) For these crimes and excesses, he was by the pope's legates and the whole council declared excommunicated and deposed.(27) St. Leo had wrote to St. Flavian on the thirteenth of June in 449, a long and accurate doctrinal letter, in which he clearly expounded the catholic faith concerning the mystery of the incarnation, against the errors both of Nestorius and Eutyches. This excellent letter had been suppressed by Dioscorus, but was read by the legates at Chalcedon, and declared by the voice of that general council to be dictated by the Holy Ghost, and to be a rule throughout the universal church. The great Theodoret having read it, blessed God for having preserved his holy faith.(28) St. Leo approved all things that had been done in this council relating to definitions of faith; but, being an enemy to innovations, vigorously opposed the twenty-eighth canon, framed in the absence of his legates, by which the archbishop of Constantinople was declared a patriarch,(e) and the first

(26) See Marca de concordia Sac. et Imperii. l. 5. c. 5. and Cacciari, Exercitat. in Op. S. Leonis Dissert. de Hæresi Eutychianâ.—(27) Conc. t. 4. p. 424.—(28) Theodoret, ep. 121.

(e) The episcopal see of Byzantium was subject to the metropolitan of Heraclea in Thrace, till, in the reign of Constantine, it was honoured with the metropolitical dignity. By the second general council, held at Constantinople, a precedence was given to the archbishops of this city, before all the other bishops and patriarchs of the East, and from that time they exercised a superior jurisdiction over Thrace, Asia Minor, and Pontus: which Theodoret calls (hist. l. 5. c. 28.) three districts, consisting of twenty-eight provinces, which St. Chrysostom governed. This decree of the council of Constantinople is called by some the date of its patriarchal dignity; though it be more properly referred by others to the

among the patriarchs of the East.(29) However, the eastern bishops, who usually found access to the emperor through the bishop of Constantinople, allowed him that pre-eminence, which the law of custom confirmed.(30) The same council declared the bishop of Jerusalem independent of Antioch, and primate of the three Palestines.(31) In the synodal letter to St. Leo, the fathers beseech him to confirm their decrees, saying, "he had presided over them as the head over its "members."(32) The pope restrained his confirmation to the decrees relating to matters of faith,(33) which were received with the utmost respect imaginable by the whole church. Theodoret was restored to his see in the council, after having anathematized Nestorius. Ibas, bishop of Edessa, who had been unjustly deposed with Theodoret in the Latrocinale of Ephesus, was likewise restored upon the same condition. The latter seems never to have been very solicitous about Nestorius, but was a warm defender of Theodorus of Mopsuestia, whom he regarded as an orthodox doctor, because he died in the communion of the church. Ibas was accused of Nestorianism, but acquitted by Domnus, patriarch of Antioch, and a council held in that city in 448. But his letter to Maris, the Persian, was afterward condemned in the fifth general council.

Whilst the eastern empire was thus distracted by heretical factions, the western was harassed by barbarians. Attila, the Hunn, enriched with the plunder of many nations and cities,

(29) St. Leo, ep. 87, 92.—(30) See Thomassin, Discipline de l'Eglise, l. 1. ch. 6.—(31) Sess. 7.—(32) Conc. t. 4. p. 833.—(33) St. Leo, ep. 87. c. 2. p. 613. ep. 92. c. 5. p. 623, &c.

twenty-eighth canon of the council of Chalcedon. See Thomassin, Discipline de l'Eglise, l. 1. c. 6. p. 22. Le Quien shews that this canon was originally framed by the clergy of Constantinople, and the bishops whose situation rendered them dependent on that church: that St. Leo rejected it, and stirred up the other Oriental patriarchs and bishops to maintain the ancient discipline: that Saint Proterius, patriarch of Alexandria, and all the bishops of Egypt, strenuously opposed this innovation, and so great a number among the Oriental bishops vigorously exerted their zeal against it, that the archbishops of Constantinople dropped their pretensions to this privilege till it was revived by Acacius: from which time it gradually gained ground, till at length other churches acquiesced in it. See Le Quien, Oriens Christianus de Patriarchatu Constantinopolitano, c. 9. t. 1. p. 46. Item de Patr. Alexandr. t. 2. p. 339.

marched against Rome.[f] In the general consternation, Saint Leo, at the request of the whole city of Rome, went to meet Attila, in hopes of mollifying his rage, and averting the danger that threatened his country. Avienus, a man of consular dignity, and Trygetius, who had been prefect of the city, were deputed to accompany him in this embassy. They found the haughty tyrant at Ambuleium, near Ravenna, where the highway passes the river Menzo. Contrary to the expectation of every one, he received the pope with great honour, gave him a favourable audience, and, through his suggestion, concluded a treaty of peace with the empire on the condition of an annual tribute. Baronius, from a writer of the eighth century, relates, that Attila saw two venerable personages, supposed to be the apostles, SS. Peter and Paul, standing on the side of the pope whilst he spoke. The king immediately commanded his army to forbear all hostilities, and soon after repassed the Alps, and retired beyond the Danube into

[f] The Hunns, a savage nation from that part of Scythia which now lies in Muscovy, had passed the Palus Mæotis, in 276, and made their first inroads upon the coasts of the Caspian sea, and as far as mount Taurus in the East. Almost two hundred years after this, Attila, the most powerful and barbarous of all the kings of that nation, in 433, had marched first into the East, then subject to Theodosius the younger, and having amassed a vast booty in Asia, returned into Pannonia, where he was already master of a large territory. His next expedition was directed against the western part of the empire. His army marching through Germany, drew along with it additional supplies from all the barbarous nations near which it passed, and amounted at length to the number of five hundred, Jornandes says, seven hundred thousand fighting men; all stirred up by no other motive than the hope of great spoils from the plunder of the richest countries of the empire. Entering Gaul, Attila laid in ruins Tongres, Triers, and Metz. Troyes was spared by him, at the intreaty of St. Lupus, and St. Nicasius preserved Rheims. The barbarian had just taken Orleans by storm, when Aëtius, the Roman general, came up with him, expelled him that city, and followed him to the plains of Mauriac or Challons, which, according to Jornandes, were extended in length one hundred miles, and seventy in breadth, and seem to have comprised the whole country, known since the sixth century under the name of Champagne. Here Attila halted, and when Aëtius, with the Romans, Visigoths and Burgundians, came up, these vast fields seemed covered with troops. In a most bloody battle, the Hunns were here discomfited. Attila, enraged at this defeat, and having repaired his losses of the former year, entered Italy by Pannonia, in 453, took and burned Aquileia, and filled the whole country with blood and desolation. Some of the inhabitants, who fled from his arms into the little islands in the shallow lakes at the head of the Adriatic gulf, here laid the foundations of the city of Venice, which we find named by Cassiodorus, fifty years after this event. Attila sacked Milan, razed Pavia, and wherever he passed laid waste whole provinces. The weak emperor Valentinian III. shut himself up in Ravenna, and the Romans, in the utmost terror, expected to see the barbarian speedily before their gates. Such was the state of affairs when Leo went to meet Attila.

Pannonia, but in his way home was seized with a violent vomiting of blood, of which he died in 453. Divisions among his children and princes destroyed the empire of the Hunns.(33) Thus fell the most haughty and furious of all the barbarian heathen kings, styled the terror of the world, and the Scourge of God, whose instrument he was in punishing the sins of Christians. It was the glory of St. Leo to have checked his fury and protected Rome, when it was in no condition of defence. In 455, the friends of Aëtius (whose greatness and arrogance had given the emperor so much umbrage that he caused him to be assassinated) revenged the death of that general by the murder of Valentinian himself. His wife Eudoxia married by compulsion the tyrant Maximus who had usurped his throne: but, not brooking these affronts, she invited Genseric, the Arian Vandal king, from Africa, to come and revenge the murder of her husband. Maximus fled, but was slain by Valentinian's servants on the twelfth of June, in the twenty-seventh day of his reign, in 455. Three days after, Genseric arrived, and found the gates of Rome open to receive him. St. Leo went out to meet him, and prevailed with him to restrain his troops from slaughter and burning, and to content himself with the plunder of the city. The example of St. Leo shews, that even in the worst of times, a holy pastor is the greatest comfort and support of his flock. After the departure of the Vandals with their captives, and an immense booty, St. Leo sent zealous catholic priests and alms for the relief of the captives in Africa. He repaired the Basilics, and replaced the rich plate and ornaments of the churches which had been plundered, though some part had escaped by being concealed, especially what belonged to the churches of SS. Peter and Paul, which Baronius thinks Genseric spared, and granted to them the privilege of sanctuaries, as was done at other times. This great pope, for his humility, mildness, and charity, was reverenced and beloved by emperors, princes, and all ranks of people, even infidels and barbarians. He filled the holy see twenty-one years, one month, and thirteen days, dying on the tenth

(33) Jornand. Rer. Goth. c. 48. 49. Prosp. in Chron. ad an. 453.

of November, 461. His body was interred in the church of St. Peter, and afterward translated to another place, in the same church, on the eleventh of April; on which day his name is placed in the Roman Calendar. His relicks were again translated with great solemnity and devotion, inclosed in a case of lead, and placed in the altar dedicated to God under his invocation, in the Vatican church, in the year 1715, as is related at length by pope Benedict XIV.(34) A writer who delights in retailing slander, could not refuse this character to St. Leo: "He was," says he, "without doubt, a man "of extraordinary parts, far superior to all who had governed "that church before him, and scarce equalled by any since."(35)

The writings of this great pastor are the monuments of his extraordinary genius and piety.(g) His thoughts are true,

(34) De Canoniz. l. 4. c. 22. § 8, 9, 10. t. 4. p. 212, 213.—(35) Bower, the apostate Jesuit, in his Lives of the Popes, on St. Leo, t. 2.

(g) Quesnel's edition of the works of St. Leo, more ample than any that had preceded, appeared at Paris, in 1675, was condemned by the Roman inquisition in 1676, which prohibition was inserted in the Roman Index, in 1682, p. 277. This oratorian in several of the summaries, in many passages in the sixteen dissertations which he subjoined, and in some unwarrantable alterations of the text itself of St. Leo, is clearly convicted of dealing unfairly, in order to favour his own erroneous doctrine, and to weaken certain proofs of the authority of the holy see. The editor gave a second edition, with some critical amendments, (though not in the most essential points) at Lyons, in 1675. Savioli, a printer at Venice, gave a new edition of the works of SS. Leo and Maximus, in 1741, with most of Quesnel's notes and dissertations; but by supine carelessness has printed the text extremely incorrect. Poleti, another printer at Venice, published, in 1748, another edition of SS. Leo and Maximus, with the summaries of Quesnel, without his dissertations: the text is printed from Quesnel's edition, with all its faults. The falsifications of Quesnel in this edition are complained of, and several proved upon him by Baluze, Not. et Observ. ad Con. Calced. by Antelmi, John Salinas, Coutant, &c. The collection of canons to which Quesnel has prefixed the false title of the Ancient Code of canons of the Roman church, (Op. S. Leonis, t. 2. p. 1.) is evidently a private compilation of canons of different ages and countries of a modern date, as Coutant (in Collect. Pontif. Romanor. epistol. Præfat. gener. p. 57.) and others have demonstrated. The church of Rome made use of the code of canons of the universal church, which Quesnel endeavoured to confine to the eastern churches. This consisted of the canons of the four first general councils, and of the councils of Ancyra, Gangres, Neocæsarea, Antioch, and Laodicea. It was augmented by the addition of the fifty canons called of the apostles, those of Sardica and several others, made by Dionysius the Little, about the year 520. Pope Adrian I. sent a copy to Charlemagne, telling him that the church of Rome had used this code for three hundred years. Baluze (Dissert. de Thelensi Concilio.) shews that Quesnel omitted certain passages, because he thought them too favourable to the see of Rome. In the council of Telepte (a city in Byzacena)

bright, and strong; and in every sentiment and expression we find a loftiness which raises our admiration. By it we are dazzled and surprised in every period, and whilst we think it impossible that the style should not sink, we are astonished always to find it swelling in the same tenor, and with equal dignity and strength. His diction is pure and elegant; his style concise, clear, and pleasing. It would sometimes appear turgid in another; but in him, where it seems to swell the highest, a natural ease and delicacy remove all appearance of affectation and study, and shew it to be the pure effort of a surprising genius and lofty natural eloquence. But the dress with which he clothes his thoughts, is much less to be considered than the subjects themselves of which he treats; in which the most consummate piety and skill in theology equally raise admiration, instruct and edify his readers in the learned and pious sermons, and doctrinal letters which compose his works. His unwearied zeal and unshaken steadiness against vice and error, though armed with all the power of a world leagued with the devils against the truth, procured the church infinite advantages and victories over the reigning novelties of that age; and his writings are an armory against all succeeding heresies. He fully and clearly explains the whole mystery of the incarnation; he proves,[36] against the

[36] Ep. 46. c. 2. p. 260. ed. Quesn. Ep. 47. p. 198. ed. Rom. Vide etiam Serm. 6. de Jejunio Septimi Mensis, &c.

Quesnel foisted in the name of Telense, for Teleptè, that he might forge some argument to reject it with the Epistola Tractatoria Syricii Papæ per Africam. See Baluze and Cacciari in t. 2. Op. St. Leonis, p. 55. But enough on Quesnel's edition of the works of St. Leo.

F. Cacciari, a Carmelite friar, printed the same at Rome, with notes, in two volumes fol. anno 1753. The sermons of this holy pope are contained in the first, being one hundred and one in number: of which Quesnel had only given us ninety-six. In the second we have one hundred and forty-five letters of St. Leo, besides several others of emperors and other eminent persons relating to St. Leo's affairs. Quesnel had only published one hundred and forty-one letters of this pope. They are most interesting both for church history, and for many important dogmatical decrees and rules of discipline which they contain. F. Cacciari gave us, in 1751, Exercitationes in Opera S. Leonis, M. in folio, consisting of several dissertations on the heresies of the Manichæans, Priscillianists, Pelagians, and Eutychians. Theologians and the whole church stand much indebted to him for his labours; but the value of the present would have been enhanced if the style had been closer, and less scholastic, and the expressions on some occasions more genteel. A French translation of the sermons of St. Leo was published by Abbè de Bellegarde, at Paris, in 1701.

Eutychians, that Christ had a true body, because his body is really received in the holy eucharist. He laments as the greatest of spiritual evils, that at Alexandria, during the violences exercised by the Eutychians, the oblation of the sacrifice, and the benediction of chrism had been interrupted.(37) He is very explicit on the supremacy of St. Peter,(38) and on that of his successors.(39) He often recommends himself to the prayers of the saints reigning in heaven, especially of St. Peter, and exhorts others to place great confidence in their powerful intercession.(40) He honours their relicks and festivals.(41) And testifies that their churches were adorned with lights.(42) He calls the fast of Lent an apostolical tradition; also that of the Ember-days, Whitsun-eve, &c.(43) He adds, that the church retained the fast of Ember-days in December from the Jewish practice before Christ. Pope Benedict XIV. in a decree by which he commands St. Leo to be honoured with the mass peculiar to doctors, dated in 1744, bestows on him due praises for his eminent learning and sanctity.(44)

According to the observation of this holy doctor(45) it is a fundamental maxim of our holy religion, that the only true and valuable riches consist in that blessed poverty of spirit which Christ teaches us to look upon as the first and main step to all happiness. This is a profound and sincere humility of heart, and a perfect disengagement from all inordinate love of earthly goods. By this rule, those who are exalted above others by their rank, learning, or other abilities, differ not by these advantages from the poorest in the eyes of God: only poverty of spirit makes the distinction, and shews which is truly the greatest. Of this courageous poverty the Apostles and primitive Christians set us the most illustrious example. "What is greater than this their humility? What is richer

(37) Ep. 125. ad Leon. Imper. c. 5. p. 337. ed. Quesn. Ep. 129. ed. Rom. p. 435. —(38) Serm. 2. p. 52. ed. Quesn. p. 5, 6. ed. Rom. &c.—(39) Ep. 89. 93. 4, 5. 10. ed. Quesn. 91. 95. 4, 5. 10. ed. Rom.—(40) Serm. 4. c. 5. p. 13. Serm. 3. p. 11. Serm. 34. c. 4. p. 91. 83. edit. Quesn. 87. edit. Rom.. See also Serm. 15. p. 32. Serm. 18. p. 39. Serm. 41. p. 112. Serm. 76. ed. Quesn. 78. ed. Rom. p. 230. Serm. 80. ed. Quesn. 82. ed. Rom. p. 238. Serm. 81. ed. Quesn. 83. ed. Rom. p. 240. and in several other Sermons on the Saints.—(41) Ep. 59. ed. Quesn. 60. ed. Rom. t. 2. p. 245. &c. —(42) Serm. 100. in Cathedrâ S. Petri. c. 2. p. 286.—(43) Serm. 46. de Quadragesimâ. p. 125. Serm. 77. edit. Quesn. 79. ed. Rom. p. 230.—(44) Bened. XIV. Constit. Militantis Ecclesiæ.—(45) Serm. 96. ed. Quesn. 99. ed. Rom. p. 279.

" than this their poverty?" By imitating this spirit, we enter into the possession of the riches of Christ. And we shall improve our share in all these spiritual treasures of grace, love, peace, and all virtues, in proportion as we shall advance in this spirit. St. Leo puts us in mind in another place,[46] that in putting on this spirit, which is no other than that of Christ or the new man, consists that newness of life in which we are bound to walk according to the spirit of Christ: which delivers us from the power of darkness, and transfers us into the kingdom of the Son of God; which raises our love and desires of heavenly goods, and extinguishes in us the concupiscence of the flesh. We put on this spirit by baptism, and we strengthen ourselves in it by being fed with the body of Christ. " For what is the fruit of our partaking " of the body and blood of Christ, but that we may pass into " that which we receive; and that in whom we are dead, and " buried, and raised again (in the newness of our spirit and " life) we may bear him both in spirit and in our flesh " through all things." Next to frequent devout communion, the assiduous meditation on the life of Christ is the most powerful means of learning the true spirit of his divine virtues, particularly of that humility of which his whole life was the most astonishing model, and which is the summary of his holy precepts.[47] St. Leo, by his tender devotion to our Redeemer, and the zeal with which he defended the mystery of his incarnation, was penetrated with his spirit of poverty and humility; from whence sprang that ardent charity, that admirable greatness of soul, and that invincible courage which were so conspicuous in all his actions.

ST. ANTIPAS, M.

Called by Christ his faithful witness, Apoc. xi. 13. He suffered at Pergamus: where his tomb was famed for miracles in after-ages. See Papebroke, p. 4. Tillemont, t. 2. p. 130.

(46) Serm. 43. c. 7. t. 1. p. 180. ed. Rom.—(47) Serm. 36. c. 3. p. 95. ib.

ST. GUTHLAKE, HERMIT,

AND PATRON OF THE ABBEY OF CROYLAND.[a]

He was a nobleman, and in his youth served in the armies of Ethelred, king of Mercia: but the grace of God making daily stronger impressions on his heart, in the twenty-fourth year of his age he reflected how dangerous a thing it is to the soul to serve in wars which too often have no other motive than the passions of men and the vanities of the world, and resolved to consecrate the remainder of his life totally to the service of the King of kings. He passed two years in the monastery of Repandun, studying to transcribe the virtues and mortifications of all the brethren into the copy of his own life. After this novitiate in the exercises of an ascetic life, with the consent of his superior, in 699, with two companions, he passed in a fisher's boat into the isle of Croyland, on the festival of St. Bartholomew, whom he chose for his patron, and, by having recourse to his intercession, he obtained of God many singular favours. Here he suffered violent temptations and assaults, not unlike those which St. Athanasius relates of St. Antony: he also met with severe interior trials, but likewise received frequent extraordinary favours and consolations from God. Hedda, bishop of Dorchester, visiting him, ordained him a priest. The prince Ethelbald, then an exile, often resorted to him, and the saint foretold him the crown of the Mercians, to which he was called after the death of king Coelred, in 719. The saint, foreknowing the time of his death, sent for his sister Pega,[b] who lived a recluse in another part of the fens

(a) Called in the English Saxon language Guthlacer of Cruwland.

(b) St. Pega is honoured on the eighth of January. Her cell, near Peakirk, stood at the extremity of an high ground, which juts out into the fenny level, where is the chapel of St. Pega's monastery. Here passed Carsdike, so called from Carausius. It was projected by Agricola, and perfected by Serverus to carry corn in boats for the army in the North. It was conducted from Peterborough into the Trent at Torksey, below Burton, whence the navigation was carried on by natural rivers to York. Carausius repaired it, and continued it on the borders of the fenny level as far as Cambridge, which he built and called Granta. This place was the head of the navigation, and Carausius instituted the great fair when the fleet of boats set out with corn and other provisions, which is still kept with many of

four leagues off to the west. He sickened of a fever, and on the seventh day of his illness, during which he had said mass every morning, and on that day by way of Viaticum, he sweetly slept in our Lord, on the eleventh of April, 714, being forty-seven years old, of which he had passed fifteen in this island. See his life written by Felix, monk of Jarrow, a cotemporary author, from the relation of Bertelin, the companion of the saint's retirement, with the notes of Henschenius;[c] Mabillon, Acta Bened. t. 3. p. 263. n. 1. See also his short English-Saxon life, Bibl. Cotton. Julius, A. X.

the ancient Roman customs under the name of Stourbridge fair. See Stukeley's medallic history of Carausius, t. 1. p. 172, &c. t. 2. c. 5. p. 129.

(c) Ingolphus, the great and learned abbot of Croyland, who died in 1109, wrote a book, On the life and miracles of St. Guthlake, which is not now extant. His accurate history of the abbey of Croyland, from the year 664 to 1091, was published by Sir Henry Saville, but far more complete and correct by Thomas Gale, in 1684. In it he relates, p. 16, that in the year 851, Ceolnoth, archbishop of Canterbury, by having recourse to the intercession of St. Guthlake, was miraculously cured of a palsy, after his recovery had been despaired of. This miracle the archbishop attested in a council of bishops and noblemen, in presence of king Bertulf: upon which occasion, all that were present bound themselves by oath to perform a pilgrimage to the shrine of the saint at Croyland. After this miracle, great numbers seized with the same distemper recovered their health, by resorting thither from all parts of the kingdom to implore the divine succour through the intercession of his servant. Ethelbald, coming to the crown, had founded there a monastery. He had caused great stakes and piles of oak to be driven into the ground in this swampy place, and the quagmire to be filled up with earth brought from the country called Upland, eight miles distant. This foundation being laid, he erected a church of stone with a sumptuous monastery. This building was utterly destroyed by the Danes in 870; of all the monks and domestics, only one boy escaping to give the world an account of this massacre and devastation; in which the bodies of Cissa, priest and hermit, St. Egbat, St. Tatwin, St. Bettelina, St. Etheldrith, and others, were reduced to ashes. Some few monks still chose their residence there among the ruins, till Turketil, the pious chancellor to king Edred, in 946, rebuilt the abbey. This great man was cousin-german to three brothers who were all successively kings, Athelstan, Edmund, and Edred, being son of Ethelward, younger brother to their father Edward the Elder. To all these three kings he had been chief minister at home, and generalissimo in all their wars abroad, and had often vanquished the Danes and other enemies. When Analaph had rebelled and usurped the kingdom of Northumberland, with a numerous army of Danes, Norwegians, Scots, Picts, and Cumbrians, mostly idolaters, and put king Athelstan to flight at Bruntford in Northumberland, Turketil rescued him out of danger by defeating the enemy with his Londoners and Mercians, and killing Constantine, king of the Scots. The emperor Henry, Hugh, king of France, and Lewis, prince of Aquitain, sent ambassadors with letters of congratulation for this victory, and rich presents of spices, jewels, horses, gold vessels, a part of the true cross, and of the crown of thorns in rich cases, the sword of Constantine the Great, in the hilt of which was one of the nails with which Christ was crucified, &c. Turketil was afterward sent by king Athelstan to conduct his four royal sisters to their nuptials; the two first to Cologne, to the emperor Henry, where one married his son Otho, the other one of his princes:

ST. MACCAI, ABBOT,

A disciple of St. Patrick, who flourished in the isle of Bute, in Scotland, and was there honoured after his death. See Bp. Lesley's nephew, De Vitis Sanctor. Scot. p. 235.

ST. AID, OF EACHARAIDH,

Abbot in Ireland, titular saint of a parish church, an ancient abbey, and a great number of chapels in that island. See Colgan MSS. ad 11. Apr.

the third he accompanied to king Hugh, whose son she married; and the fourth was given in marriage to Lewis, prince of Aquitain. The chancellor was enriched by these princes with many precious relicks and other presents, all which he afterward bestowed on the abbey of Croyland. Having long served his country, and subdued all its enemies, he earnestly begged of king Edred leave to resign his honours. The king, startled at the proposal, threw himself at his feet, entreating him not to forsake him. Turketil, seeing his sovereign at his feet, cast himself on the ground, and only rose to lift up the king: but adjuring him by the apostle St. Paul, (to whom the religious prince bore a singular devotion) he at length extorted his consent. Immediately he dispatched a crier to proclaim through all the streets of London, that whoever had any demands upon Turketil, he should repair to him on a day, and at a place by him assigned, and he should be paid and that if any one thought he had ever been injured by him, upon his complaint, he should receive full satisfaction for all damages, and threefold over and above. This he amply executed: then made over sixty of his manors to the king, and six to the monastery of Croyland. Being accompanied thither by the king, he there took the monastic habit, and was made abbot in 948. He restored the house to the greatest splendour; and, having served God in it twenty-seven years, died of a fever in 975, in the sixty-eighth year of his age. It was his usual saying, which he often repeated to his monks: "Preserve well the fire of your charity, "and the fervour of your devotion." Croyland, pronounced Crouland, signifies a desert fenny land. The monks, with incredible industry, rendered it fruitful, joined the island to the continent, and raised several stupendous works about it.

APRIL XII.



ST. SABAS THE GOTH, M.

From his authentic acts contained in a letter, written by the church of Gothia to that of Cappadocia, of which St. Basil was then the chief light; and penned, in all appearance, by St. Ascholius, bishop of Thessalonica, at that time subject to the Goths.

A. D. 372.

The faith of Christ erected its trophies not only over the pride and sophistry of the heathen philosophers, and the united power of the Roman empire, but also over the kings of barbarous infidel nations; who, though in every other thing the contrast of the Romans, and enemies to their name, yet vied with them in the rage with which they sought, by every human stratagem, and every invention of cruelty, to depress the cross of Christ: by which the finger of God was more visible in the propagation of his faith. Even among the Goths, his name was glorified by the blood of martyrs. Athanaric, king of the Goths,[a] in the year 370, according to St. Jerom, raised a violent persecution against the Christians among them.

(a) That barbarous people, which swarmed originally from Gothland in Sweden, passed first into Pomerania, where Tacitus places them; thence to the borders of the Palus Mæotis, where Caracalla checked their inroads by a victory over them in 215. Yet they extended themselves along the Danube, and into Thrace and Greece, and by their furious incursions were to the Roman empire the most troublesome swarm of the whole northern hive, till they overthrew the empire of the West, erecting on its ruins the kingdoms of the Ostrogoths, or eastern Goths, in Italy, and of the Visigoths, or western Goths, in the southern parts of France and in Spain. The Goths began to receive the light of the faith about the reign of Valerian, from certain priests and other captives, whom in their inroads they had carried away out of Galatia and Cappadocia, and who, by healing their sick and preaching the gospel, converted several among them, as Sozomen (b. 2. c. 6) and Philostorgius (b. 2. c. 5.) relate. Hence St. Basil (ep. 338. p. 330.) says, that the seeds of the gospel among the Goths were brought from Cappadocia by the blessed Eutychius, a man of eminent virtue, who, by the power of the Holy Ghost and his gifts, had softened the hearts of those barbarians. St. Cyril of Jerusalem (Cat.

The Greeks commemorate fifty-one martyrs who suffered in that nation. The two most illustrious are SS. Nicetas and Sabas. This latter was by birth a Goth, converted to the faith in his youth, and a faithful imitator of the obedience, mildness, humility, and other virtues of the apostles. He was affable to all men, yet with dignity; a lover of truth, an enemy to all dissimulation or disguise, intrepid, modest, of few words, and a lover of peace: yet zealous and active. To sing the divine praises in the church, and to adorn the altars, was his great delight. He was so scrupulously chaste, that he shunned all conversation with women, except what was indispensable. He often spent whole days and nights in prayer, and devoted his whole life to the exercises of penance: flying vain-glory, and by words and example inducing others to a love of virtue, he burned with an ardent desire,

16. n. 22.) in 343, mentions the Goths and Sarmatians among the Christians who had bishops, priests, monks, holy virgins and martyrs. In the council of Nice, among the subscriptions, we find that of Theophilus, bishop of Gothia. Ulphilas succeeded Theophilus, and, after his example, adhered to the council of Nice and the catholic faith, as Socrates (b. 2. c. 42.) and Sozomen (b. 6. c. 37.) expressly affirm; "which was the faith "of his ancestors," says Theodoret (b. 4. c. 33.) He taught the Goths to write, invented their alphabet, and translated the bible into their language. In the year 374, St. Basil (ep. 164. p. 254.) still commended the faith of the Goths. But Ulphilas being sent to Constantinople, in 376, to beg of the emperor Valens certain lands in Thrace, was gained over by Eudoxius and other crafty Arians, to embrace their heresy, and pervert the faith of his countrymen, as Sozomen (b. 6. c. 37.) and Theodoret (b. 4. c. 33.) testify. Athanaric, king of the Thervingian Goths, who bordered on the empire, raised a bloody persecution against the Christians in 370. Fritigernes, king of the western Goths, was at war with Athanaric, and being the weaker, in order to engage the emperor Valens to succour him, embraced the Christian religion and the Arian heresy at the same time, by the means of Ulphilas. But the church, under the persecutor Athanaric, remained yet untainted; and both the Latin and Greek church has always venerated the martyrs that suffered under him. Moreover the acts of St. Sabas were addressed to the churches of Cappadocia, of which St. Basil was the metropolitan: and seem drawn up by St. Ascholius, bishop of Thessalonica, a prelate closely linked with St. Athanasius, as St. Basil assures us (ep. 154. p. 243.) who also praised St. Ascholius (ep. 164. p. 254.) for propagating the faith among barbarous nations, whilst Christian princes sought by Arianism to destroy it. He also says, that one coming from those parts preached up against the Arians the purity of the faith professed there. (ep. 164. p. 254.) St. Ambrose extols their faith and zeal against Arianism, together with their martyrdom (in c. 2. Lucæ. p. 1294.) So does Theodoret (hist. b. 4. c. 28. 30. 33.) St. Austin says, that the king of the Goths persecuted the Christians with wonderful cruelty, when there were none but Catholics in Gothia. (de civ. Dei, l. 18. c. 52.) This remark seemed necessary to correct the mistake of certain modern English writers, who pretend that the Goths embraced Christianity and Arianism at the same time.

in all things, to glorify Jesus Christ. The princes and magistrates of Gothia began, in 370, to persecute the Christians by compelling them to eat meats which had been sacrificed to idols, out of a superstitious motive, as if they were sanctified. Some heathens who had Christian relations, desiring to save them, prevailed upon the king's officers to present them common meats which had not been offered to the idols. Sabas condemned this impious collusion, and not only refused to eat such meats, but protested aloud that whoever should eat them would be no longer a Christian, having by that scandalous compliance renounced his faith. Thus he hindered many from falling into that snare of the devil, but displeased others, who banished him from his town, though they some time after recalled him home. The next year the persecution was renewed, and a commissary of the king arrived at St. Sabas's town in search of Christians. Some of the inhabitants offered to swear on the victims that there were no Christians in the place. Sabas appeared, and stepping up to those who were going to take that oath, said: "Let no man "swear for me: for I am a Christian." Notwithstanding this, the commissary ordered the oath to be tendered. Therefore the principal men of the city hid the other Christians, and then swore there was but one Christian in their town. The commissary commanded that he should appear. Sabas boldly presented himself. The commissary asked the bystanders what wealth he had: and being told he had nothing besides the clothes on his back, the commissary despised him, saying: "Such a fellow can do us neither good nor harm."

The persecution was renewed with much greater fury in 372, before Easter. Sabas considered how he could celebrate that solemnity, and for this purpose set out to go to a priest named Gouttica in another city. Being on the road, he was admonished by God to return, and keep the festival with the priest Sansala. He did so, and on the third night after, Atharidus, son of one that enjoyed a petty sovereignty in that country, entered the town, and with an armed troop suddenly broke into the lodgings of Sansala, surprised him asleep, bound him, and threw him on a cart. They pulled Sabas out of bed without suffering him to put on his clothes,

and dragged him naked as he was over thorns and briars, forcing him along with whips and staves. When it was day, Sabas said to his persecutors: "Have not you dragged me, "quite naked, over rough and thorny grounds? Observe "whether my feet are wounded, or whether the blows you "gave me have made any impression on my body:" and indeed they could not perceive any the least marks. The persecutors being enraged, for want of a rack, took the axle-tree of a cart, laid it upon his neck, and stretching out his hands, fastened them to each end. They fastened another in like manner to his feet, and in this situation they tormented him a considerable part of the following night. When they were gone to rest, the woman of the house in which they lodged untied him: but he would not make his escape, and spent the remainder of that night in helping the woman to dress victuals for the family. The next day Atharidus commanded his hands to be tied, and caused him to be hung upon a beam of the house, and soon after ordered his servants to carry him and the priest certain meats that had been offered to idols, which they refused to eat, and Sabas said: "This "pernicious meat is impure and profane, as is Atharidus "himself who sent it." One of the slaves of Atharidus, incensed at these words, struck the point of his javelin against the saint's breast with such violence, that all present believed he had been killed. But St. Sabas said: "Do you think you "have slain me? Know, that I felt no more pain than if the "javelin had been a lock of wool." Atharidus, being informed of these particulars, gave orders that he should be put to death. Wherefore, having dismissed the priest Sansala, his companion, they carried away St. Sabas in order to throw him into the Musæus.[b] The martyr, filled with joy in the Holy Ghost, blessed and praised God without ceasing for thinking him worthy to suffer for his sake. Being come to the river side, the officers said one to another: "Why "don't we let this man go? He is innocent, and Atharidus "will never know any thing of the matter." St. Sabas, over-

(b) A river in Walachia, now called Mussovo, which falls into the Danube a little below Rebnik.

hearing them, asked them why they trifled, and were so dilatory in obeying their orders? "I see," said he, "what you "cannot: I see persons on the other side of the river ready to "receive my soul, and conduct it to the seat of glory: they "only wait the moment in which it will leave my body." Hereupon they threw him into the river, praising God to the last; and by the means of the axle-tree they had fastened about his neck, they strangled him in the water. He therefore suffered martyrdom, say the acts, by water and wood, the symbols of baptism and the cross; which happened on the twelfth of April, Valentinian and Valens being emperors, in 372. After this, the executioners drew his body out of the water, and left it unburied: but the Christians of the place guarded it from birds and beasts of prey. Junius Soranus, duke of Scythia, a man who feared God, carried off the body, which he sent into his own country, Cappadocia. With these relicks was sent a letter from the church of Gothia to that of Cappadocia, which contains an account of the martyrdom of St. Sabas, and concludes thus: "Where-"fore offering up the holy sacrifice on the day whereon the "martyr was crowned, impart this to our brethren, that the "Lord may be praised throughout the catholic and apostolic "church for thus glorifying his servants." Thus the acts, which were sent to the church of Cappadocia, together with the relicks of St. Sabas.[c] Both the Greek and Latin Martyrologies mention this martyr.

The martyrs despised torments and death, because the immense joys of heaven were always before their eyes. If they made a due impression upon our souls, we should never be slothful in the practice of virtue. When an ancient monk complained of being weary of living in close solitude, his

(c) It is supposed that this letter was penned by St. Ascholius, bishop of Thessalonica, the capital of Macedonia: for St. Basil (ep. 164. p. 284.) writing to St. Ascholius, thanks him for his account of the persecution, and of the martyr's triumph by water and wood. And again (ep. 165. p. 256.) thanks him for the body of the martyr he had sent him, probably by the commission of duke Soranus, a relation of St. Basil, who had wrote to him (ep. 155. p. 244. ed. Ben.) begging him to enrich his country with the relicks of some martyrs in that persecution.

abbot said to him: "This weariness clearly proves, that you "have neither the joys of heaven nor the eternal torments "of the damned before your eyes: otherwise, no sloth or "discouragement could ever seize your soul." St. Austin gives the following advice: "Not only think of the road "through which thou art travelling, but take care never to "lose sight of the blessed country in which thou art shortly "to arrive. Thou meetest here with passing sufferings, but "will soon enjoy everlasting rest. In order to labour with "constancy and cheerfulness, consider the reward. The "labourer would faint in the vineyard, if he was not cheered "by the thought of what he is to receive. When thou "lookest up at the recompense, every thing thou doest or "sufferest, will appear light, and no more than a shadow: it "bears no manner of proportion with what thou art to re-"ceive for it. Thou wilt wonder that so much is given for "such trifling pains."(1)

ST. ZENO, BISHOP OF VERONA, C.

From his life, compiled from his writings and other monuments, by Peter and Jerom Ballerini, two learned priests of Verona, and brothers, in their third dissertation in the excellent edition they gave of this father's works, p. 109. See also the marquis Scipio Maffei, Historiæ Diplomaticæ Monumenta, at the end, p. 329. Also the same author, Veronæ Illustratæ, par. II. The history of the translation of his relicks by an anonymous monk; and Serie Chronologica dei Vescovi di Verona, par Biancolini, a Verona, 1761, 4to.

A. D. 380.

This holy prelate is styled a martyr by St. Gregory the Great,(1) and in several martyrologies. But was honoured only with the title of confessor, in the ancient missal of Verona, before the time of Lewis Lippoman, bishop of that

(1) S. Aug. Conc. 2. in Ps. 36.—(1) Dial. l. 3. c. 19.

city, in 1548:[a] and it appears, from the manner in which St. Ambrose, who was his cotemporary, writing to Syagrius, our saint's successor, speaks of his happy death, and extols his eminent sanctity, that he did not die by the sword.[2] Living in the days of Constantius, Julian, and Valens, he might deserve the title of martyr, by sharing in the persecutions carried on by those princes. Hence, in some calendars, he is styled martyr, in others confessor.

The marquis Scipio Maffei, and some others, pretend from his name, that he was a Grecian: but the Ballerini shew, from the natural easiness, and the sharpness and conciseness of his style, that he was by birth, or at least by education, a Latin, and an African; which is confirmed from his panegyric on St. Arcadius, a martyr of Mauritania. From the African martyr, called Zeno, it is clear this name was there in use. Our saint seems to have been made bishop of Verona in the year 362, in the reign of Julian the apostate. We learn, from several of his sermons, that he baptized every year a great number of idolaters, and that he exerted himself with great zeal and success against the Arians, whose party had been exceedingly strengthened in those parts by the favour of the emperor Constantius, and the artifices of the ringleaders of that sect, Ursacius and Valens, and particularly of Auxentius, who held the see of Milan, into which the heretics had intruded him, for twenty years, till 374. He also opposed himself, as a strong bulwark, against the errors of the Pelagians. The church of Verona was purged by his zealous labours and holy prayers, in a great measure, both of heresy and of idols. His flock being grown exceeding numerous, he found it necessary to build a great church, in which he was liberally assisted by the voluntary contributions of the

(2) S. Ambros. Ep. 5. ad Syagrium.

(a) Hence some have distinguished two St. Zenos, bishops of Verona, the first a martyr, about the reign of Gallien: the other an illustrious father of the fourth century. But Onuphrius, in his exact history of the bishops of Verona, mentions but one of that name, the predecessor of Syagrius, in the fourth century: in which the Ballerini, and all judicious critics, now agree.

rich citizens.[3] In this church he mentions a cross of wood erected, as it were, to defend the doors.[4] By the precepts and example of this good pastor, the people were so liberal in their alms, that their houses were always open to poor strangers, and none of their own country had occasion even to ask for relief, so plentiful were the necessities of all prevented.[5] And he congratulates them upon the interest which they accumulate in heaven by money bestowed on the poor, by which they not only subdue avarice, but convert its treasures to the highest advantage, and without exciting envy. "For what can be richer than a man to whom God "is pleased to acknowledge himself debtor?" After the battle of Adrianople, in 378, in which the Goths defeated Valens, with a greater slaughter of the Romans than had ever been known since the battle of Cannæ, the barbarians made in the neighbouring provinces of Illyricum and Thrace an incredible number of captives.[6] It seems to have been, on this occasion, that the charities of the inhabitants of Verona were dispersed like fruitful seeds through the remotest provinces, and by them many were ransomed from slavery, many rescued from cruel deaths, many freed from hard labour.[7] St. Zeno himself lived in great poverty.[8] He makes frequent mention of the clergy which he trained up to the service of the altar, and the priests his fellow-labourers, to whom a retribution was allotted at Easter, according to every one's necessities and functions.[9] He speaks of the ordinations[10] which he performed at Easter:[b] also the solemn reconci-

(3) St. Zeno, l. 1. Tr. 14. p. 103.—(4) Ib. p. 106.—(5) L. 1. Tr. 10. p. 83.—(6) Ammian. Marcellin. Zozimus, l. 4. c. 31. St. Ambros. de Offic. l. 2. c. 15. & 28.—(7) Ib. p. 82.—(8) L. 2. Tr. 14. p. 251.—(9) L. 2. Tr. 50. de Pascha. 6. p. 261.—(10) Ib.

(b) From the omission of Easter, in the enumeration of the times for conferring holy Orders, by Gelasius, ep. 9. ad Episc. per Bruttios et Lucanium, c. 11. by pope Zachary, in the Roman council, in 743, &c. some have pretended, with Quesnel (in Op. S. Leonis, diss. 3. n. 5. & not. in ep. 11.) and Mabillon, (Musæ. Ital. t. 2. p. 104.) that anciently Easter was not one of the times for conferring holy Orders. But that it was so at Verona, and doubtless in many other churches, is clear from St. Zeno, l. 2. Tr. 49. de Pascha 5. p. 261. The reconciliation of penitents was performed on Maunday Thursday, according to the Sacramentaries of Gelasius, &c. but on Good-Friday at Milan, as appears from S. Ambrose, ep. 20. ad Marcellin. n. 26. imitated afterward in Spain, and in some churches in France. See Martenne, t. 2. de Antiq[illegible]. Eccles. Ritibus, l. 1. c. 6. art. 5.

liation of penitents, which was another function of that holy time.[11] St. Ambrose mentions,[12] at Verona, virgins consecrated to God by St. Zeno, who wore the sacred veil, and lived in their own houses in the city; and others who lived in a monastery, of which he seems to have been both the founder and director, before any were established by St. Ambrose at Milan. Love-feasts, or Agapes, were originally established on the festivals of martyrs in their cemeteries, which, by the degeneracy of manners, were at length converted into occasions of intemperance and vanity. St. Zeno inveighed warmly against this abuse.[13] Nor can we doubt but he was one of the principal amongst the bishops of Italy, who, by their zeal and eloquence, entirely banished out of their dioceses a custom which gave occasion to such an abuse, for which St. Austin gave them due praise.[14] St. Zeno extended his charity to the faithful departed, and condemned severely the intemperate grief of those, who interrupted by their lamentations the divine sacrifices and public office of the church for their deceased friends,[c] which the priests performed by apostolic tradition at the death and funerals of those who slept in Christ. St. Zeno received the crown of his labours by a happy death, in 380, on the twelfth of April, on which day he is commemorated in the Roman Martyrology. He is honoured at Verona with two other festivals, that of the translation of his relicks on the twenty-first of May, and that of his episcopal consecration, and also of the dedication of his new church in the reign of Pepin, King of Italy, on the sixth of December. The first church which bore his name was built over his tomb, on the banks of the river Adige, without the walls of the city. St. Gregory the Great relates the following miracle, which happened two centuries after the death of the saint, and which he learned from John the Patrician, who was an eye-witness, with king Autharis and count Pronulphus.[15] In the year 589, at the same time that the Tiber

(11) Ib. p. 162.—(12) S. Ambros. ep. 5. ad Syagrium.—(13) S. Zeno, l. 1. Tr. 15. p. 115. Vide Annot. 18. ib. & S. Ambr. l. de Eliâ et Jejunio. c. 17. n. 62.—(14) S. Aug. ep. 22. Item ep. 29. & Confess. l. 6. c. 2.—(15) S. Greg. M. Dial. l. 3. c. 19.

(c) Solemnia ipsa divina quibus a Sacerdotibus Dei quiescentes commendari consueverunt, profanis aliquoties ululatibus rumpit. S. Zeno, l. 1. Tr. 16. p. 126.

overflowed a considerable quarter of Rome, and the flood overtopped the walls, the waters of Adige, which falls from the mountains with excessive rapidity, threatened to drown great part of the city of Verona. The people flocked in crowds to the church of their holy patron Zeno: the waters seemed to respect its doors, they gradually swelled as high as the windows, yet the flood never broke into the church, but stood like a firm wall, as when the Israelites passed the Jordan: and the people remained there twenty-four hours in prayer, till the waters subsided within the banks of the channel. This prodigy had as many witnesses as there were inhabitants of Verona. The devotion of the people to St. Zeno was much increased by this and other miracles; and, in the reign of Pepin, king of Italy, son of Charlemagne, and brother of Lewis Debonnair, Rotaldus, bishop of Verona, translated his relicks into a new spacious church, built under his invocation in 865, where they are kept with singular veneration in a subterraneous chapel.(d)

St. Zeno is chiefly known to us by his sufferings for the faith. Persecutions and humiliations for Christ are not a chastise-

(d) The fire and spirit of the good African writers are so remarkable in the sermons of St. Zeno, that Gaspar Barthius calls him the Christian Apuleius. One hundred and twenty-seven sermons were printed under his name at Venice, in 1508, at Verona, in 1586, and in the Libraries of the Fathers. In the MSS. copies, as in that which Hincmar gave to the monastery of St. Remigius at Rheims, the title of St. Zeno's works belonged only to the first part, and others of different authors were added without their names or a different title. Hence Dupin, Tillemont, Ceillier, t. 8. p. 362. and others, have been led into several mistakes about the writings of St. Zeno, which are corrected, and all the difficulties cleared up, by the two learned editors of the new excellent edition, published at Verona, in folio, in 1739, and dedicated to cardinal Passionei. Here, according to the ancient MSS. these sermons are called Tractatus, which title was given in that age to familiar short discourses made to the people. They are divided into two books; the first of which contains sixteen Tractatus, or Sermons, the second seventy-seven, much shorter. Many points of morality and discipline, as well as articles of our faith, are illustrated in these discourses. It appears, from l. 2. tr. 35. p. 234. that it was the custom at that time to plunge the whole body in the water in baptism, and that the water was warmed; for which purpose, the editors observe that the popes Innocent I. and Sixtus III. had adorned the great baptistery at Rome with two silver stags with cocks. St. Zeno is the only author who mentions the custom of giving a medal to every one that was baptised. See the Ballerini, Annot. ib. p. 233. et in l. 1. Tractat. 14. p. 108. The spurious discourses are thrown into an appendix, and consist of two sermons of Potamius, a Greek bishop, mentioned in a letter wrote to St. Athanasius, published by Luke D'Acheri in his Spicilegium, t. 3. p. 299. Five others are St. Hilary's, who was cotemporary with St. Zeno, and four are a free translation from St. Basil's, probably made by Rufin of Aquileia.

ment, but a recompense, and the portion of his most faithful servants. Happy are they who know their value, and bear them at least with patience and resignation; but more happy they who, with the martyrs and all the saints, suffer them with a holy joy and exultation. From his own feeling sentiments, and perfect practice of patience, St. Zeno composed his excellent sermon on that virtue, which he closes with this pathetic prayer and eulogium. "How earnestly do I desire, if I "were able, to celebrate thee, O Patience, queen of all things! "but by my life and manners more than by my words. For "thou restest in thy own action and council more than in "discourses, and in perfecting rather than in multiplying "virtues. Thou art the support of virginity, the secure "harbour of widowhood, the guide and directress of the married state, the unanimity of friendship, the comfort and "joy of slavery, to which thou art often liberty. By thee, "poverty enjoys all, because, content with itself, it bears all. "By thee, the prophets were advanced in virtue, and the "apostles united to Christ. Thou art the daily crown and "mother of the martyrs. Thou art the bulwark of faith, the "fruit of hope, and the friend of charity. Thou conductest "all the people and all divine virtues, as disheveled hairs "bound up into one knot, for ornament and honour. Happy, "eternally happy, is he who shall always possess thee in his "soul."(16) In the following discourse, he speaks no less pathetically on Humility: but surpasses himself in his sermon on Charity, or divine love. "O Charity! how tender, how "rich, how powerful art thou! He who possesseth not thee, "hath nothing. Thou couldst change God into man. Thou "hast overcome death, by teaching a God to die."(17) &c.

ST. JULIUS, POPE, C.

He was a Roman, and chosen pope on the 6th of February in 337. The Arian bishops in the East sent to him three deputies to accuse St. Athanasius, the zealous patriarch of Alexandria. These informations, as the order of justice required,

(16) St. Zeno, l. 1. Tract. 6. de Patientiâ. p. 63.—(17) L. 1. tr. 2. de Charitate.

Julius imparted to Athanasius, who thereupon sent his deputies to Rome; when, upon an impartial hearing, the advocates of the heretics were confounded, and silenced, upon every article of their accusation. The Arians then demanded a council, and the pope assembled one in Rome, in 341, at which appeared St. Athanasius, Marcellus of Ancyra, and other orthodox prelates, who entreated the pope that he would cite their adversaries to appear. Julius accordingly sent them an order to repair to Rome within a limited time. They, instead of obeying, held a pretended council at Antioch, in 341, in which they presumed to appoint one Gregory, an impious Arian bishop of Alexandria, detained the pope's legates beyond the time mentioned for their appearance; and then wrote to his Holiness, alleging a pretended impossibility of their appearing, on account of the Persian war and other impediments. The pope easily saw through these pretences, and, in a council at Rome, examined the cause of St. Athanasius, declared him innocent of the things laid to his charge by the Arians, and confirmed him in his see. He also acquitted Marcellus of Ancyra, upon his orthodox profession of faith. "Julius, by virtue of the prerogative of his see, sent "the bishops into the East, with letters full of vigour, restor-"ing to each of them his see, says Socrates.[1] For, because "the care of all belonged to him, by the dignity of his see, "he restored to every one his church," as Sozomen writes.[2] He drew up and sent by count Gabian, to the Oriental Eusebian bishops, who had first demanded a council, and then refused to appear in it, an excellent letter, which Tillemont calls one of the finest monuments of ecclesiastical antiquity. In it we admire an extraordinary genius, and solid judgment, but, far more, an apostolic vigour and resolution tempered with charity and meekness. "If," says he, "they (Athanasius and Marcellus) "had been guilty, ye should have written to us "all, that judgment might have been given by all: for they "were bishops and churches that suffered, and these not "common churches, but the same that the apostles them-"selves had governed. Why did they not write to us espe-

(1) Socr. b. 2. c. 15.—(2) Soz. b. 3. c. 7. Fleury, l. 12. hist. n. 20. t. 3. p. 310.

"cially concerning the church of Alexandria? Are you ignorant, that it is the custom to write to us immediately, and "that the decision ought to come from hence? In case "therefore that the bishop of that see lay under any suspicions, ye ought to have written to our church. But now, "without having sent us any information on the subject, and "having acted just as ye thought proper, ye require of us to "approve your measures, without sending us any account of "the reasons of your proceedings. These are not the ordinances of Paul, this is not the tradition of our fathers; this "is an unprecedented sort of conduct.—I declare to you what "we have learned from the blessed apostle Peter, and I believe it so well known to every body, that I should not have "mentioned it, had not this happened."(3) Finding the Eusebians still obstinate, he moved Constans, emperor of the West, to demand the concurrence of his brother Constantius in the assembling of a general council at Sardica in Illyricum. This was opened in May 347,(a) and was a general synod, as Baronius and Natalis Alexander demonstrate; but is joined as an appendix to the council of Nice, because it only confirmed its decrees of faith. This council declared St. Athanasius and Marcellus of Ancyra orthodox and innocent, deposed certain Arian bishops, and framed twenty-one canons of discipline. The first of these forbids the translation of bishops; for, if frequently made, it opens a door to let ambition and covetousness into the sanctuary, of which Eusebius of Nicomedia was a scandalous instance. The third, fourth, and seventh agree, that any bishop deposed by a synod in his province has a right to appeal to the bishop of Rome. St. Julius sat fifteen years, two months, and six days, dying on the twelfth of April. 352. See St. Athanasius, hist. Arianorum ad Monachos, t. 1. p. 349. et Apolog. contra Arianos, p. 142. 199. Tillemont, t. 7. p. 278. Fleury, t. 3. Ceillier, t. 4. p. 484. See also the letter of Julius to Prosdocius, with remarks; and his letter

(3) See this letter inserted entire by St. Athanasius in his Apology, p. 141.

(a) See Mansi in Suppl. Concil. t. I. where he shews, in a particular Dissertation, that the council of Sardica was not held in 347, as most modern historians imagine, but in 344, and rectifies the history of it from three letters which he first published.

to the church of Alexandria with the notes of Muratori, &c. in the second tome of the new complete edition of the Councils, printed at Venice in 1759.

ST. VICTOR, OF BRAGA, M.

This city was a populous resort of the Romans; on which account it was watered with the blood of many martyrs in the persecution of Dioclesian. The names only of SS. Victor, Sylvester, Cucufas, Susana and Torquatus have reached us. Their triumphs are honoured in that church, and recorded by Vasæus in his chronicle, and other Spanish historians. St. Victor, who is mentioned in the Roman Martyrology on the twelfth of April, was a catechumen, who refusing to sacrifice to idols, was condemned to lose his head, and baptised in his own blood. See F. Thomas ab Incarnatione. Hist. Portug. Sæc. 4. c. 6. p. 218.

APRIL XIII.

ST. HERMENEGILD, MARTYR.

From St. Gregory the Great, dial. b. 3. c. 31. St. Gregory of Tours, hist. b. 5. c. 39. and b. 9. c. 16. Mariana, hist. b. 5. c. 12. Flores, Espana Sagrada. t. 5. c. 2. p. 200. Henschenius, t. 2. Apr. p. 134.

A. D. 586.

LEVIGILD, or LEOVIGILD, the Goth,[a] king of Spain, had two sons by his first wife Theodosia, namely, Hermenegild and Recared. These he educated in the Arian heresy, which he himself professed, but married Hermenegild, the eldest, to Ingondes, a zealous catholic, and daughter to Sigebert, king

[a] This name in original Gothic manuscripts is constantly written Liuvigild, as Flores observes. He began his reign in the year of our Lord 568, of the Spanish æra 606, and put S. Hermenegild to death in the eighteenth year of his reign, as is clear from an old chronicle published by Flores, Espana Sagrada, t. 2. p. 199.

of Austrasia, in France. The grandees had hitherto disposed of their crown by election, but Levigild, to secure it to his posterity, associated his two sons with him in his sovereignty, and allotted to each a portion of his dominions to inure them to government, and Seville fell to the lot of the eldest. Ingondes had much to suffer from Gosvint, a bigoted Arian, whom Levigild had married after the death of Theodosia: but, in spite of all her cruel treatment, she adhered strictly to the catholic faith. And such was the force of her example, and of the instructions and exhortations of St. Leander, bishop of Seville, that the prince became a convert; and, taking the opportunity of his father's absence, abjured his heresy, and was received into the church by the imposition of hands, and the unction of chrism on the forehead. Levigild, who was already exasperated against his son upon the first appearance of his change, being now informed of his open profession of the catholic faith, in a transport of rage divested him of the title of king, and resolved to deprive him of his possessions, his princess, and even his life, unless he returned to his former sentiments. Hermenegild, looking upon himself as a sovereign prince, resolved to stand upon his defence, and was supported by all the catholics in Spain; but they were by much too weak to defend him against the Arians. The prince therefore sent St. Leander to Constantinople, to solicit Tiberius for succours. But he dying soon after, and his successor Maurice, being obliged to employ all his forces to defend his own dominions against the Persians, who had made many irruptions into the imperial territories, no succours were to be obtained. Hermenegild implored next the assistance of the Roman generals, who were with a small army in that part of Spain, on the coast of the Mediterranean, of which the empire of Constantinople still retained possession. They engaged themselves by oath to protect him, and received his wife Ingondes and infant son for hostages; but, being corrupted by Levigild's money, they basely betrayed him. Levigild held his son besieged in Seville above a year, till Hermenegild, no longer able to defend himself in his capital, fled secretly to join the Roman camp; but being informed of their treachery, he went to Cordova, and thence to Osseto, a very

strong place, in which there was a church held in particular veneration over all Spain. He shut himself up in this fortress with three hundred chosen men; but the place was taken and burnt by Levigild. The prince sought a refuge in a church at the foot of the altar; and the Arian king not presuming to violate that sacred place, permitted his second son Recared, then an Arian, to go to him, and to promise him pardon, in case he submitted himself and asked forgiveness. Hermenegild believed his father sincere, and going out threw himself at his feet. Levigild embraced him, and renewed his fair promises, with a thousand caresses, till he had got him into his own camp. He then ordered him to be stripped of his royal robes, loaded with chains, and conducted prisoner to the tower of Seville, in 586, when the saint had reigned two years, as F. Flores proves from one of his coins, and other monuments.

There he again employed all manner of threats and promises to draw him back to his heresy, and hoping to overcome his constancy, caused him to be confined in a most frightful dungeon, and treated with all sorts of cruelty. The martyr repeated always what he had before wrote to his father: "I confess your goodness to me has been extreme. "I will preserve to my dying breath the respect, duty, and "tenderness which I owe you; but is it possible that you "should desire me to prefer worldly greatness to my salva-"tion? I value the crown as nothing; I am ready to lose "sceptre and life too, rather than abandon the divine truth." The prison was to him a school of virtue. He clothed himself in sackcloth, and added other voluntary austerities to the hardships of his confinement, and with fervent prayers begged of God to vouchsafe him the strength and assistance which was necessary to support him in his combat for the truth. The solemnity of Easter being come, the perfidious father sent to him an Arian bishop in the night, offering to take him into favour, if he received the communion from the hand of that prelate, but Hermenegild rejected the proposal with indignation, reproaching the messenger with the impiety of his sect, as if he had been at full liberty. The bishop, returning to the Arian king with this account, the

furious father, seeing the faith of his son proof against all his endeavours to pervert him, sent soldiers out of hand to dispatch him. They entered the prison, and found the saint fearless and ready to receive the stroke of death, which they instantly inflicted on him, cleaving his head with an axe, whereby his brains were scattered on the floor. St. Gregory the Great attributes to the merits of this martyr, the conversion of his brother, king Recared, and of the whole kingdom of the Visigoths in Spain. Levigild was stung with remorse for his crime, and though by God's secret, but just judgment, he was not himself converted, yet, on his death-bed, he recommended his son Recared to St. Leander, desiring him to instruct him in the same manner as he had done his brother Hermenegild, that is, to make him a Catholic. This saint received the crown of martyrdom on Easter-Eve, the thirteenth of April. His body remains at Seville. St. Gregory of Tours observes, that whatever guilt this holy king and martyr incurred by taking up arms against his father, this at least was expiated by his heroic virtue and death. Before St. Hermenegild declared himself a Catholic, the persecution was raised with great violence against the Goths, who embraced the orthodox faith of the Trinity, and many lost their goods, many were banished, and several died of hunger, or by violence. St. Gregory, of Tours, ascribes not only the death of St. Hermenegild, but also this whole persecution, chiefly to the instigation of Gosvint.

St. Hermenegild began then to be truly a king, says Saint Gregory the Great, when he became a martyr. From his first conversion to the true faith, it was his main study to square his life by the most holy maxims of the gospel. Yet, perhaps, whilst he lived amidst the hurry, flatteries, and pomp of a throne, his virtue was for some time imperfect, and his heart was not perfectly crucified to the world. But humiliations and sufferings for Christ, which the saint bore with the heroic courage, the fidelity, and perfect charity of the martyrs, entirely broke all secret ties of his affections to the earth, and rendered him already a martyr in the disposition of his soul, before he attained to that glorious crown. Christ founded

all the glory of his humanity and that of his spiritual kingdom, the salvation of the universe, and all the other great designs of his sacred incarnation, upon the meanness of his poor and abject life, and his ignominious sufferings and death. This same conduct he held in his apostles and all his saints. Their highest exaltation in his grace and glory, was built upon their most profound humility, and the most perfect crucifixion of their hearts to the world and themselves; the foundation of which was most frequently laid by the greatest exterior as well as interior humiliations. How sweet, how glorious, were the advantages of which, by this means, they became possessed, even in this life! God making their souls his kingdom, and by his grace and holy charity reigning sovereignly in all their affections. *Thou hast made us a kingdom to our God, and we shall reign*, say all pious souls to Christ, penetrated with gratitude for his inexpressible mercy and goodness, with esteem for his grace and love alone, and with a contempt of all earthly things. They are truly kings, depending on God alone, being in all things, with inexpressible joy, subject to him only, and to all creatures, purely for his sake; enjoying a perfect liberty, despising equally the frowns and the flatteries of the world, ever united to God. The riches of this interior kingdom, which they possess in Christ, are incomprehensible, as St. Paul assures us. They consist in his grace, light, science of divine things, true wisdom, and sublime sentiments of his love and all virtues. In this kingdom, souls are so replenished with the fulness of God, as St. Paul expresses it, that they can desire no other goods. This is to be truly rich. Joy and pleasure are possessed in this kingdom. The solid delight, sweetness, comfort and peace, which a soul relishes in it, surpass all the heart can desire, or the understanding conceive. Lastly, all worldly splendour is less than a dream or shadow, if compared to the dignity, glory, and honour of this happy state. Thus was St. Hermenegild a great king in his chains. We also are invited to the same kingdom.

ST. GUINOCH, B. C. IN SCOTLAND,

By his prayers and counsels, he was many years the support, both of the church and state, among the Scots, in the ninth century, in the reign of Kenneth II. &c. The Aberdeen breviary and Henschenius place him under king Enos. He died about the year 838. See Major, l. 2. c. 14. Camerarius in Menologio Scotico, King, &c.

ST. CARADOC, PRIEST AND HERMIT.

He was a Welch nobleman, native of Brecknockshire, who after he had received a liberal education, enjoyed the confidence of Rees, or Resus, prince of South-Wales, and held an honourable place in his court. The prince one day, on account of two greyhounds which were lost, fell into such a fury, against Caradoc, as to threaten his life. Caradoc, from this disgrace and check, learned the inconstancy and uncertainty of worldly honours, and the best founded hopes, and resolved to dedicate himself altogether to the service of the King of kings, whose promises can never fail, and whose rewards are eternal. Upon the spot he made the sacrifice of himself to God, by a vow of perpetual continency, and of embracing a religious life. Repairing to Landaff, he received from the bishop the clerical tonsure, and for some time served God in the church of St. Theliau. Being desirous of finding a closer solitude, he afterward spent some years in a little hut, which he built himself, near an abandoned church of St. Kined, in the country in which he made his prayer. The reputation of his sanctity filled the whole country, and the archbishop of Menevia, or St. David's, calling him to that town, promoted him to priestly orders. The saint hence retired, with certain devout companions, to the isle of Ary. Certain pirates from Norway, who often infested these coasts, carried them off prisoners, but, fearing the judgments of God, safely set them on shore again the next day. However, the archbishop of Menevia assigned the saint another habitation in the monastery of St. Hismael, commonly called

Ysam, in the country of Ross, or Pembrokeshire. Henry I. king of England, having subdued the Southern Welch, sent a colony of Flemings into the country of Ross, who drove the old Britons out of their possessions. The saint and his monastery suffered much from the oppressions of these new inhabitants, especially of Richard Tankard, a powerful Englishman among them. This nobleman was, after some time, struck by God with a dangerous illness, and having recourse to St. Caradoc, was, by his prayers, restored to his health. From this time the saint and his monastery found him a benefactor and protector. St. Caradoc died on Low Sunday, the thirteenth of April, in the year 1124, and was buried with great honour in the church of St. David's. We are assured that his tomb was illustrated by miracles, and his body was found whole and incorrupt several years after, when it was translated with great solemnity. See his life, written by Giraldus Cambrensis, the famous bishop of Saint David's, near his time, extant in Capgrave: also William of Malmesbury, &c.

APRIL XIV.

SS. TIBURTIUS, VALERIAN AND MAXIMUS, MM.

See the acts of St. Cecily, and the remarks of Henschenius, ad 14. Aprilis. t. 2. p. 203. 220.

A. D. 229.

These holy martyrs have always been held in singular veneration in the church, as appears from the ancient calendar of Fronto, the sacramentary of St. Gregory, St. Jerom's Martyrology, that of Thomasius, &c. Valerian was espoused to St. Cecily, and converted by her to the faith; and with her

he became the instrument of the conversion of his brother Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the faith by the example of their piety, and received with them the crown of martyrdom, in the year 229. The theatre of their triumph seems to have been Rome, though some have imagined they suffered in Sicily. They were interred in the burying place of Prætextatus, which, from them, took the name of Tiburtius. It was contiguous to that of Calixtus. In that place pope Gregory III. repaired their monument, in 740; and Adrian I. built a church under their patronage. But pope Paschal translated the remains of these martyrs, of St. Cecily, and the popes SS. Urban and Lucius, into the city, where the celebrated church of St. Cecily stands. These relicks were found in it in 1599, and visited by the order of Clement VIII. and approved genuine by the cardinals Baronius and Sfondrate. The Greeks vie with the Latins in their devotion to these martyrs.

Most agreeable to the holy angels was this pious family, converted to God by the zeal and example of St. Cecily, who frequently assembled to sing together with heavenly purity and fervour the divine praises. We shall also draw upon ourselves the protection, constant favour, and tender attention, of the heavenly spirits, if we faithfully imitate the same angelical exercise. Mortification, temperance, humility, meekness, purity of mind and body, continual sighs toward heaven, prayer, accompanied with tears and vehement heavenly desires, disengagement of the heart from the world, a pure and assiduous attention to God and to his holy will, and a perfect union by the most sincere fraternal charity, are virtues and exercises infinitely pleasing to them. The angels of peace are infinitely delighted to see the same perfect intelligence and union, which makes an essential part of their bliss in heaven, reign among us on earth, and that we have all but one heart and one soul. Happy are those holy souls which have renounced the world, in order more perfectly to form in their hearts the spirit of these virtues, in which they cease not, day and night, to attend to the divine praises, and

consecrate themselves to Jesus Christ, by employing their whole life in this divine exercise. Their profession is a prelude to, or rather a kind of anticipation of, the bliss of heaven. The state of the blessed indeed surpasses it in certain high privileges and advantages, First, They praise God with far greater love and esteem, because they see and know him much more clearly, and as he is in himself. Secondly, They praise him with more joy, because they possess him fully. Thirdly, Their praises have neither end nor interruption. Yet our present state has also its advantages. First, If our praises are mingled with tears, compunction, watchfulness, and conflicts, they merit a continual immense increase of grace, love, and bliss for eternity. Secondly, Our praises cost labour, difficulty, and pain: they are a purgatory of love; those of the blessed the reward and the sovereign bliss. Thirdly, We praise God in a place where he is little loved and little known: we celebrate his glory in an enemy's country, amidst the contradiction of sinners. This obliges us to acquit ourselves of this duty with the utmost fidelity and fervour. A second motive to excite us to assiduity in this exercise is, that it associates us already to the angels and saints, and makes the earth a paradise: it is also, next to the sacraments, the most powerful means of our sanctification and salvation. With what delight do the holy angels attend and join us in it? With what awe and fervour, with what purity of heart, ardent love, and profound sentiments of humility, adoration, and all virtues, ought we in such holy invisible company to perform this most sacred action? We should go to it penetrated with fear and respect, as if we were admitted into the sanctuary of heaven itself, and mingled in its glorious choirs. We ought to behave at it as if we were in paradise, with the utmost modesty, in silence, annihilating ourselves in profound adoration with the seraphims, and pronouncing every word with interior sentiment and relish. From prayer we must come as if we were just descended from heaven, with an earnest desire of speedily returning thither, bearing God in our souls, all animated and inflamed by him, and preserving that spirit of devotion with which his presence filled us at prayer.

SS. CARPUS, B. OF THYATIRA, IN ASIA MINOR. PAPYLUS HIS DEACON, AND AGATHODORUS THEIR SERVANT, MM.

In the persecution of Decius, in 251, they were apprehended and brought before Valerius, governor of Lesser Asia, who resided sometimes at Thyatira, sometimes at Sardis. The martyrs suffered much in dungeons in both those cities, and underwent three severe examinations; in the third, to intimidate the masters, Agathodorus was, in their presence, scourged to death with bulls' sinews. When the proconsul went to Pergamus, which city was the birth-place both of the bishop and his deacon, the two saints were dragged thither; and first the bishop, then the deacon, was beaten with knotty clubs, their sides burnt with torches, and the wounds rubbed over with salt. Some days after they were laid on iron spikes, their sides were again torn, and at length both were consumed by the flames, together with Agathonice, a sister of Papylus. See their acts, quoted by Eusebius, b. 4. c. 15. Tillemont t. 3. p. 346.

SS. ANTONY, JOHN, AND EUSTACHIUS, MM.

They were three noblemen of Lithuania, and the two first brothers, commonly called in that country Kukley, Mihley, and Nizilo. They were all three chamberlains to Olgerd, the Great Duke of Lithuania, who governed that country from the year 1329 to 1381,[1] and was father of the famous Jagello. They also attended on the Great Dutchess, and were worshippers of fire, according to the idolatrous superstition of that country, till they had the happiness to be converted to the christian faith, and baptized by a priest called Nestorius. For refusing to eat forbidden meats on fast-days, they were cast into prison, and, after many trials, put to death by order of Olgerd, the Great Duke; John, the eldest of them, on the twenty-fourth of April, his brother Antony on the fourteenth of June, Eustachius, who was then young, on the thirteenth of December. This last had suffered many other torments before his execution, having been beaten with

(1) See the history of his reign, by Albertus Wijuk Kojalowicz, Hist. Lithuan. l. 8.

clubs, had his legs broken, and the hair and skin of his head violently torn off, because he would not suffer his hair to be shaved, according to the custom of the Heathens. They suffered at Vilna, about the year 1342, and were buried in the church of the Holy Trinity of the Russian-Greek rite, united in communion to the Roman Catholic church. Their bodies still remain in that church which is served by Basilian monks: but their heads were translated to the cathedral. The great oak tree, on which they were hanged, had long been the usual place of execution of malefactors; but, after their martyrdom, the Christians obtained a grant of it from the prince, and built a church upon the spot. These martyrs were ordered to be honoured among the saints by Alexius, patriarch of Kiow, of the catholic communion. Their feast is kept at Vilna, on the fourteenth of April, and are regarded as the particular patrons of that city. See Kulcinius, in Specim. p. 12. and Albertus Wijuk Kojalowicz, in his Miscellanea rerum ad statum Eccles. in magno Lithuaniæ Ducatu pertinentium. Henschenius, t. 2. Apr. p. 265. Jos. Assemani, in Kalend. Univ. t. 6. p. 254. ad 14 Apr.

ST. BENEZET, OR LITTLE BENNET,

PATRON OF AVIGNON.

He kept his mother's sheep in the country, being devoted to the practices of piety beyond his age; when, moved by charity to save the lives of many poor persons, who were frequently drowned in passing the Rhone, and being inspired by God, he undertook to build a bridge over that rapid river at Avignon. He obtained the approbation of the bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. This is attested by public monuments drawn up at that time, and still preserved at Avignon, where the story is in every body's mouth. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles, from the first laying the foundations till it was

completed in 1188. Other miracles, wrought after this at his tomb, induced the city to build a chapel upon the bridge, in which his body lay near five hundred years: but, in 1669, a great part of the bridge falling down, through the impetuosity of the waters, the coffin was taken up, and being opened, in 1670, in presence of the grand vicar, during the vacancy of the archiepiscopal see, it was found entire, without the least sign of corruption; even the bowels were perfectly sound, and the colour of the eyes lively and sprightly, though, through the dampness of the situation, the iron bars about it were much damaged with rust. The body was found in the same condition by the archbishop of Avignon, in 1674, when, accompanied by the bishop of Orange, and a great concourse of nobility, he performed the translation of it, with great pomp, into the church of the Celestines, (a house of royal foundation), who had obtained of Lewis XIV. the honour to be intrusted with the custody of his relicks, till such time as the bridge and chapel should be rebuilt. See the description of this pompous translation in the Bollandists, April. t. 2. p. 958, 959, and Papebroke's remarks on his life, p. 255.

B. LIDWINA, COMMONLY CALLED LYDWID, V.

Was born at Schiedham, or Squidam, in Holland, near the mouth of the Meuse, in 1380. From seven years of age, she conceived an extraordinary devotion to the Blessed Virgin; and, when she was sent abroad by her mother on an errand, would go to the church to salute the mother of God, by a Hail Mary, before her image there. At twelve years of age she made a vow of virginity. At fifteen, amusing herself with scating with her companions, according to the custom of that country, she fell on rough broken pieces of ice, and broke a rib. From this hurt, accompanied with an inward bruise, and from a great imposthume, which was formed in the womb, she suffered extremely, taking very little nourishment, and struggling night and day under great pains. An ulcer also consumed her lungs, and she sometimes vomited up great quantities of purulent matter. She had also three exterior ulcers, besides a complication of other distempers,

from the inward bruises, which brought on a dropsy, under which she laboured nineteen years; for the last seven years, she was not able to stir herself in bed, nor even to move any part of her body, except her head and left arm. When moved by others, she was bound with cloths to keep the parts of her body together, so much was it worn and emaciated. She lived a considerable time almost without either nourishment or sleep, and had many sores on her face, legs, and other parts, like scorbutic inflammations and ulcers. For the thirty last years of her life, she never quitted her bed. The three or four first years of her sickness she was obliged to use violence, and to make continual efforts, to maintain her soul constantly in the perfect sentiments of patience and resignation. After this term, by the advice of her confessarius, the devout John Pot, she employed herself continually in meditating on our Saviour's sacred passion, which she divided into seven parts, to correspond to the seven canonical hours of prayer; in which she occupied herself day and night. By this practice and meditation, she soon found all her bitterness and affliction converted into sweetness and consolation, and her soul so much changed, that she prayed God would rather increase her pains, together with her patience, than suffer them to abate. She was even ingenious, by private mortifications, to add to her sufferings, in which she found a hidden manna. She lay on a poor straw-bed, like a true sister of the suffering Lazarus, yet would strive to make it more uneasy to her under her other pains. Whatever was given her in alms, above the little which served for her own support, she distributed among the poor, not suffering any of her family, though indigent, to partake of it. After the death of her pious parents, she gave to the poor all the goods they bequeathed to her. Before she had, by constantly meditating on our Lord's passion, by assiduous prayer, and self-denial, acquired a love and relish of the cross, patience was more difficult to her, and less perfect: but when filled with the spirit of Christ, she found a comfort in her pains, and it appeared how God had, in his tender mercy, visited her only to purify her heart to himself, and to fill it with his graces. She spoke of God with such unction, that her words softened and converted

hardened sinners. Her patience was recompensed a hundredfold in this world by the extraordinary spiritual consolations with which she was often favoured, and by the grace of the Holy Ghost, accompanied with a wonderful gift of miracles, and many divine revelations. She sometimes had trials of spiritual dryness, but these served only more perfectly to purify her soul, and prepare her for sweeter visits of her heavenly comforter. The holy sacrament of the eucharist was, above all other means, her principal strength, comfort, and happiness on earth; it renewed in her breast the burning flame of divine love, and nourished in her a continual source of tears and compunction. Her humility made her desire nothing so much as obscurity, and to be unknown and contemned by all men. After a severe martyrdom of thirty-eight years, in painful sickness, she was called to a crown of glory on Easter-Tuesday, the fourteenth of April, 1433, being fifty-three years old. God honoured her by miracles, to some of which Thomas à Kempis was an eye-witness. The chapel in which her body lay, in a marble tomb, in the parish church of Schiedham, begun to bear her name in 1434; and her father's house, in which she died, was, after her death, converted into a monastery of Grey Sisters, of the third Order of St. Francis. The Calvinists demolished the above-mentioned chapel; but changed the monastery into an hospital for orphans. Her relicks soon after were conveyed to Brussels, and enshrined in the collegiate church of St. Gudula. The infanta Isabella procured a partition of them to be made, and placed one moiety in the church of the Carmelite nuns, of which she was the foundress. She was never beatified; but a mass on the B. Trinity was sung in her chapel at Schiedham on her festival, with a panegyric on the holy virgin. See her life compiled by John Gerlac, her cousin, and John Walter, her confessor; and by John Brugman, provincial of the Franciscans, who were all personally acquainted with her. Also from her life abridged by Thomas à Kempis. See Papebroke the Bollandist, fourteenth April. t. 2. p. 287, Molanus, &c.

APRIL XV.

ST. PETER GONZALES, C.

COMMONLY CALLED ST. TELM, OR ELM, PATRON OF MARINERS.

From Bzovius ad an. 1246; the monuments collected by the Bollandists on the fourteenth of April, t. 2. p. 389. See F. Touron, Hommes Illustr, t. 1. p. 49.

A. D. 1246.

THE best historians place the birth of St. Peter Gonzales, in Latin Gonsalvus, in the year 1190, at Astorga, in the kingdom of Leon, in Spain, where he was descended of an illustrious family. His wonderful progress in his studies, shewed him endowed with an extraordinary quickness of parts, and he embraced an ecclesiastical state, though at that time a stranger to the spirit of disengagement and humility, which ought essentially to accompany it. His uncle, the bishop of Astorga, charmed with his capacity, preferred him to a canonry, and shortly after to the deanery of his chapter. The young dean, free indeed from vice, but full of the spirit of the world, took possession of his dignity with great pomp, but in the midst of his pride, happened, by a false step of his prancing horse, to fall into a sink. This was the moment in which God was pleased to strike his heart. This humiliation made the young gentleman enter into himself, and with remorse to condemn his own vanity, and fondness of applause, which deserved a much worse disgrace. Opening his heart to these sentiments of grace, without taking advice from flesh and blood, he retired to Palencia, to learn the will of God in solitude, fasting, and prayer. To fight against pride and self-love, he laboured strenuously to put off the old man by mor-

tification and humility, and became quickly a new man in Christ, recollected, penitent, meek, and humble. The better to secure his victory over the world and himself, he entered the austere Order of St. Dominick. The world pursued him into his retreat. Its wise men left no stone unturned to make him return to his dignity: but he was guided by better lights, and baffled all their suggestions. Having made his vows, and strengthened his soul in the spirit of humility and penance, by the exercises of holy retirement and obedience, he was ordered by his superiors to employ his talents in the ministry of the divine word, to which he consecrated the remainder of his life, to the great advantage of innumerable souls. After he had passed the best part of the night in holy meditations, or in singing the praises of God, he spent the whole day in instructing the faithful: his words, always animated with a burning charity, and supported by example, produced in his hearers the perfect sentiments with which he endeavoured to inspire them. The greatest libertines melted into tears at his sermons, and cast themselves at his feet in a spirit of compunction and penance. The number of conversions which God wrought by his ministry in the kingdom of Leon and Castille, especially in the diocess of Palencia, made king Ferdinand III. though always taken up in his wars with the Saracens, desirous to see him; and so much was he taken with the man of God, that he would have him always near his person, both in the court and in the field. He would have him always be present at his discourses, whether made to the generals, courtiers, or soldiers; and the holy man, by his prayers and exhortations, reformed the corrupt manners both of the troops and court. His example gave the greatest weight to his words; for he lived in the court as he would have done in a cloister, with the same austerities, the same recollection, the same practices of humility, and other virtues. Yet some slaves of pleasure hardened themselves against his zeal, and occasioned him many sufferings. A courtesan was told by some of the nobility, that, if she heard Gonzales preach, she would change her life. She impudently answered: "If I had the liberty to speak to him "in private, he could no more resist my charms than so many

"others." The lords, out of a malicious curiosity, promised her a great sum if she could draw him into sin. She went to the saint, and, that she might speak to him alone, said she wanted to consult him on a secret affair of importance. When others were gone out, she fell on her knees, and, shedding forced tears, pretended she desired to change her life, and began to make a sham confession to him of her sins, but had nothing else in view than to insnare the servant of God, and at last, throwing off all disguise, said all that the devil prompted her in order to seduce him. But her artifices only served to make his triumph the more glorious. Stepping into another room, where there was a fire, and wrapping himself in his cloak, he threw himself upon the burning coals, and then called upon her to come, and see where he waited for her. She, amazed to see him not burn, cast herself on the ground, confessing her crimes aloud, and suddenly became a true penitent, as they did also who had employed her. The saint accompanied Ferdinand, king of Leon and Castille, in all his expeditions against the Moors, particularly in the siege and taking of Cordova, in 1236, which, from the year 718, had ever been the chief seat of the Moorish dominions in Spain. Gonzales had a great share in the conquests and temporal advantages of this prince, by his prudent counsels and prayers, and by the good order which he prevailed with the officers and soldiers to observe. The conquest of Cordova opened a new field to the zeal of Gonzales. He moderated the ardour of the conquerors, saved the honour of the virgins and the lives of many enemies, and purified the mosques, converting them into churches: in all which he was seconded by king Ferdinand III. surnamed the Saint. The great mosque of Cordova, the most famous of all Spain, became the cathedral church: and whereas the Moors, when they conquered Compostella, two hundred and sixty years before, had carried away the bells and ornaments on the backs of Christians, and placed them in this mosque, king Ferdinand compelled the infidels to carry them back themselves in the same manner to Compostella.

Gonzales burned with so ardent a desire to preach the great truths of our holy religion to the poor and the peasants,

that no intreaties or solicitations could retain him any longer at court. Galicia, and the rest of the coast, were the chief theatres of his pious labours, the latter years of his life. Neither mountains, nor places of the most difficult access in Asturia, and other parts, nor the ignorance and brutality of the people, could daunt his courage. Under these fatigues, prayer was his refreshment. He appeared every where as a new apostle. But the success of his ministry was the most surprising in the diocess of Compostella and Tuy, in which also he wrought many miracles. At Bayona in Galicia, the number of his auditors having obliged him to preach in a great plain, in the open fields, and a violent storm arising with wind, thunder, and lightning, his whole audience began to be very uneasy, and thought to prevent the worst by flying. The holy preacher prevailed upon them to stay, and by prayer appeased the tempest. All places round about them were deluged; but not a drop fell on the auditory. The saint had a particular zeal to instruct the poor in the country, and the sailors whom he sought on their vessels, and among whom he finished his mortal course. He foretold his death on Palm-Sunday, and desiring to die in the arms of his brethren at Compostella, set out from Tuy thither, but growing worse on the road, returned to the former place on foot; so unwilling was he to remit any thing in his penitential life. Luke, the famous bishop of Tuy, his great admirer and friend, attended him to his last breath; buried him honourably in his cathedral, and in his last will gave directions for his own body to be laid near the remains of this servant of God. They are now exposed to public veneration, in the same church, in a magnificent silver shrine, and have been honoured with many miracles. Some place his death on the fifteenth, and others on the fourteenth of April, in 1246. Pope Innocent IV. beatified him eight years after, in 1254, and granted an office to his Order in Spain, which was extended to the city of Tuy, though he has not been solemnly canonized. Pope Benedict XIV. approved his office for the whole Order of St. Dominick. The Spanish and Portuguese mariners invoke his intercession in storms, and by it have often received sensible marks of the divine succour. They

call him corruptly St. Telm, or Elmo, which Papebroke and Baillet derive originally from St. Erasmus who was implored, anciently, as a patron by sailors, in the Mediterranean.

If we look into the lives of all holy preachers and pastors, especially that of our Divine model, the Prince of pastors and Saint of saints, we shall find that the essential spirit of this state is that of interior recollection and devotion, by which the soul is constantly united to God. This is only learned by an apprenticeship of retirement, and is founded in rooted habits of humility, compunction, and prayer. Great learning is indeed necessary for the discharge of the pastoral duties; but this, and all exterior talents, must be directed and made spiritual by the interior spirit and intention, or they will be pernicious to the pastor, if not also to those whom he ought to direct. For fear of the dangers and abuse of human qualifications, some have chose in some measure to despise them, hoping thus more securely to find God in solitude, penance, and contemplation. This cannot be allowed to those who are destined to share in pastoral functions. But for such to place any confidence in human industry or abilities would be still a far more fatal disorder. It is from true interior charity, zeal, compunction, devotion, and humility, that they must derive all their power, and be made instrumental in promoting the divine honour, and the sanctification of souls. The pastor must be interiorly filled with the spirit of God and his pure love, that this holy disposition may animate all he says or does exteriorly. To entertain this interior spirit, self-denial, humility, perfect obedience, a contempt of the world, assiduous prayer and constant recollection, must be his perpetual study. Those clergymen who pass their lives in dissipation, and whose thoughts and hearts are always wandering abroad, are undoubtedly strangers to the essential spirit of their state.

SS. BASILISSA AND ANASTASIA, MM.

These two noble women were disciples of the apostles SS. Peter and Paul at Rome, and were beheaded by the order of Nero, as the Roman and Greek Martyrologies testify.

ST. PATERNUS, BISHOP OF AVRANCHES, C.

CALLED BY THE FRENCH PATIER, PAIR, AND FOIX.

He was born at Poitiers, about the year 482. His father, Patranus, with the consent of his wife, went into Ireland, where he ended his days in holy solitude. Paternus, fired by his example, embraced young a monastic life in the abbey of Ansion, called, in succeeding ages, Marnes, and at present, from the name of an holy abbot of that house, St. Jovin des Marnes, in the diocess of Poitiers. After some time, burning with a desire of attaining to the perfection of christian virtue, he passed over to Wales, and in Cardiganshire founded a monastery called Llan-patern-vaur, or the church of the great Paternus. He made a visit to his father in Ireland: but being called back to his monastery of Ansion, he soon after retired with St. Scubilion, a monk of that house, and embraced an austere anachoretical life in the forest of Scicy, in the diocess of Coutances, near the sea, having first obtained leave of the bishop and of the lord of the place. This desert, which was then of a great extent, but has been since gradually gained upon by the sea, was anciently in great request among the Druids. St. Pair converted to the faith the idolaters of that and many neighbouring parts, as far as Bayeux, and prevailed with them to demolish a pagan temple in this desert, which was held in great veneration by the ancient Gauls. St. Senier, called in Latin Senator, St. Gaud, and St. Aroastes, holy priests, were his fellow hermits in this wilderness, and his fellow labourers in these missions. St. Pair, in his old age, was consecrated bishop of Avranches by Germanus, bishop of Rouen. The church of Avranches was exceedingly propagated in the reign of Clovis, or his children, by St. Severus, the second bishop of this see, who built the famous abbey which still bears his name, in the diocess of Coutances, and is honoured at Rouen on the first of February, at Avranches on the seventh of July.* St. Pair governed his diocess thirteen years, and died about the year 550, on the same day with St. Scubilion. Both were buried in the same monument, in the oratory of Scicy, now

* See, on the twenty-ninth of February, p. 284, the life of this St. Severus.

the parish church of St. Pair, a village much frequented by pilgrims, near Granville, on the sea-coast. In the same oratory was interred St. Senator, or Senier, the successor of St. Pair, in the see of Avranches, who died in 563, and is honoured on the eighteenth of September. This church[a] is still enriched with the greatest part of these relicks, and those of St. Gaud, except those of St. Severus and St. Senier, which have been translated to the cathedral at Rouen, and portions of St. Senier's are at St. Magloire's and St. Victor's at Paris. St. Pair is titular saint of a great number of churches in those parts. See his life in Mabillon, Sæc. 2. Ben. p. 1103. Gallia Christ. Nova, t. 11. p. 471. Fleury, l. 33. t. 7. The abridgment of his life by Rouault, curate of St. Pair's, printed in 1734, stands in need of a critical hand.

ST. MUNDE, ABBOT.

Several churches bear the name of this saint in Argyleshire in Scotland, in which he was formerly honoured as principal patron, and which he edified, by the shining light of his example, and by his zealous preaching, in the tenth century. He governed there a great monastery, founded several others in that province, and left behind him many great models of christian perfection. His excellent maxims, relating to the most tender and universal fraternal charity, meekness, the love of silence and retiredness, and a constant attention to the divine presence, were handed down to posterity as sacred oracles. St. Munde died in an happy old age in 962. See King, Hunter the Dominican, De Viris Illustr. Scotiæ, &c.

(a) Near this oratory stood the ancient monastery of Scicy, which Richard I. duke of Normandy, united to that of St. Michael on Mount Tumba, which he founded in 966, upon the spot where before stood a collegiate church of canons, built, in 709, by St. Aubert, bishop of Avranches. It is called St. Michael's on the Tomb, or at the Tombs, because two mountains are called Tombs, from their resemblance to the rising or covering of graves. On one of these, three hundred feet high, which the tide makes an island at high water, stands this famous monastery, enriched with many precious relicks, and resorted to by a great number of pilgrims. See a curious description of this place in Dom Beaunier's Recueil general des Eveches, Abbayes, &c. p. 725. t. 2.

ST. RUADHAN, ABBOT.

This saint was born in the western part of Leinster. Having built the monastery of Lothraen, he assembled in it one hundred and fifty fervent monks, with whom he divided his time, between the exercises of prayer and manual labour, which he also sanctified by prayer. He was advanced to the episcopal dignity, and was called one of the twelve apostles of Ireland. He died in 584. See the Register of Kilkenny, and Colgan, in MSS.

APRIL XVI.

EIGHTEEN MARTYRS OF SARAGOSSA,

AND ST. ENCRATIS, OR ENGRATIA, V. M.

From Prudentius de Cor. hymn. 4. See Vasæus Belga in Chron. Hisp. Breviarium Eborense a Resendio recognitum. an. 1569.

A. D. 304.

St. Optatus, and seventeen other holy men,[a] received the crown of martyrdom on the same day, at Saragossa, under the cruel governor Dacian, in the persecution of Dioclesian, in 304. Two others, Caius and Crementius, died of their torments after a second conflict, as Prudentius relates.

The same venerable author describes, in no less elegant verse, the triumph of St. Encratis, or Engratia, Virgin. She was a native of Portugal. Her father had promised her in marriage to a man of quality in Roussillon: but, fearing the dangers, and despising the vanities of the world, and resolv-

(a) Their names, according to Prudentius, are: Optatus, Lupercus, Martial, Successus, Urban, Quintilian, Julius, Publius, Fronto, Felix, Cecilianus, Evotius, Primitivus, Apodemus, and four others of the name Saturninus.

ing to preserve her virginity, in order to appear more agreeable to her heavenly spouse, and serve him without hinderance, she fled privately to Saragossa, where the persecution was hottest, under the eyes of Dacian. She even reproached him with his barbarities, upon which he ordered her to be long tormented in the most inhuman manner: her sides were torn with iron-hooks, and one of her breasts was cut off so that the inner parts of her chest were exposed to view, and part of her liver pulled out. In this condition she was sent back to prison, being still alive, and died by the mortifying of her wounds, in 304. The relicks of all these martyrs were found at Saragossa in 1389. Prudentius recommended himself to their intercession, and exhorts the city, through their prayers, to implore the pardon of their sins, with him, that they might follow them to glory.[b]

The martyrs, by a singular happiness and grace, were made perfect holocausts of divine love. Every Christian must offer himself a perpetual sacrifice to God, and by an entire submission to his will, a constant fidelity to his law, and a total consecration of all his affections, devote to him all the faculties of his soul and body, all the motions of his heart, all the actions and moments of his life, and this with the most ardent unabated love, and the most vehement desire of being altogether his. Can we consider that our most amiable and loving God, after having conferred upon us numberless other benefits, has with infinite love given us himself by becoming man, making himself a bleeding victim for our redemption, and in the holy eucharist remaining always with us, to be our constant sacrifice of adoration and propitiation, and to be our spiritual food, comfort, and strength; lastly, by being the eternal spouse of our souls? Can we, I say, consider that our infinite God has so many ways, out of love,

(b) Hæc sub altari sita sempiterno
Lapsibus nostris veniam precatur
Turba.......
Sterne te totam, generosa sanctis
Civitas mecum tumulis: deinde
Mox resurgentes animas et artus
Tota sequêris. *Hymn.* 4.

made himself all ours, and not be transported with admiration and love, and cry out with inexpressible ardour: *My beloved is mine, and I am his.* Yes, I will from this moment dedicate myself entirely to him. Why am not I ready to die of grief and compunction that I ever lived one moment not wholly to him! Oh! my soul, base, mean, sinful and unworthy as thou art, the return which by thy love and sacrifice thou makest to thy infinite God, bears no proportion, and is on innumerable other titles a debt, and thy sovereign exaltation and happiness. It is an effect of his boundless mercy that he accepts thy oblation, and so earnestly sues for it by bidding thee give him thy heart. Set at least no bounds to the ardour with which thou makest it the only desire of thy heart, and thy only endeavour to be wholly his, by faithfully corresponding to his grace, and by making thy heart an altar on which thou never ceasest to offer all thy affections and powers to him, and to his greater glory, and to become a pure victim to burn and be entirely consumed with the fire of divine love. In union with the divine victim, the spotless lamb, who offers himself on our altars and in heaven for us, our sacrifice, however unworthy and imperfect, will find acceptance; but for it to be presented with, and by, what is so holy, what is sanctity itself, with what purity, with what fervour ought it to be made?

ST. TURIBIUS, BISHOP OF ASTORGA,

A zealous maintainer of ecclesiastical discipline, and defender of the faith against the Priscillianist heresy in Spain; in which his endeavours were seconded by St. Leo the Great, as appears by his letter to St. Turibius.(1) His predecessor, Dictinius, had the misfortune to fall into the heresy of the Priscillianists; but was never deposed, as Quesnel mistakes. His death happened about the year 420, as is clear from St. Austin.(2) St. Turibius died about the year 460, and

(1) St. Leo, ep. 15. ad Turibium Asturicensem. p. 69. t. 2. ed. Rom. and a letter of St. Turibius, ib. p. 73.—(2) St. Aug. l. contra Mendacium ad Consentium, c. 3. t. 6. See Francisci Gervesii Diss. de Priscillianistis, p. 65. Cacciari, Exercit. in S. Leonem, Diss. 2. de Priscill. c. 3. p. 234, 235.

is named in the Roman Martyrology on this day. See Baronius, Gerves, and Cacciari, Exercitat. in Op. S. Leon, Diss. 2. de Hæresi Priscill. c. 13, 14. p. 250, &c.

ST. FRUCTUOSUS, ARCHBISHOP OF BRAGA, C.

He was a prince of the royal blood of the Visigoth kings in Spain; but, from his youth, desired to consecrate his life to the divine service in a holy retreat beyond the reach of that whirlpool of business, faction, pleasure, and sin, called the world. After the death of his parents, he found himself at large, and at full liberty to dispose of himself according to his desire. He therefore procured himself to be instructed in the sacred sciences, in the great school which the bishop of Palencia had established for the education of his clergy. He sold the greatest part of his estate, and bestowed the whole price upon the poor, and with the rest founded several monasteries, especially a great one on his estate upon the mountains near Vierzo, under the title of SS. Justin and Pastor, martyrs of Complutum, or Alcala; whence he called this abbey Complutum. He put on the monastic habit, and governed this house as abbot till he saw it settled in good order. He then appointed another abbot, and retired into a wilderness, where he led a most austere life, clothed with the skins of beasts, in imitation of the ancient hermits. He afterward founded several other monasteries, and a great nunnery called None, because nine miles from the sea. We have two monastic rules compiled by him, the one called Of Complutum, the other the common rule. He was consecrated bishop of Duma, near Braga, and, in 656, archbishop of Braga. His innocence and virtue were no security from the shafts of envy: but he overcame injuries by meekness and patience: and died laid on ashes before the altar, as he desired, on the sixteenth of April, 665. His body now rests at Compostella. See his life wrote by a cotemporary author in Mabillon, sæc. 2. Ben. Bulteau, Hist. de l'Ordre de Saint Benoit. t. 1. and Henschenius, Apr. t. 2. p. 430.

ST. DRUON, OR DRUGO, RECLUSE,

PATRON OF SHEPHERDS.

He was nobly born, at Epinoy in Flanders, but his father died before his birth, and his mother in child-bed. From his infancy, he was remarkable for piety and devotion, and at twenty years of age distributed his money and goods among the poor, and renounced his estates in favour of the next heirs, that he might be at liberty to serve Christ in poverty and penance. Being thus disengaged from the world, clad in a ragged poor garment, over a hair-shirt, he set out, like Abraham, leaving his friends and country, and, after having visited several holy places, hired himself shepherd to a virtuous lady, named Elizabeth de la Haire, at Sebourg, two leagues from Valenciennes, The retirement and abjection of this state were most agreeable to him, on account of the opportunities with which they furnished him of perpetual prayer, and the exercises of penance and humility. Happy would servants be, did they consider and make use of the great advantages to virtue which providence puts into their hands, by daily opportunities of most heroic acts of obedience, self-denial, humility, patience, meekness, penance, and all other virtues. The saints thought they purchased such opportunities cheap at any rate; yet many lose them, nay, by sloth, impatience, avarice, or other vices, pervert them into occasions of sin. Six years Druon kept sheep, in great obscurity, and as the last among the menial servants: but his humility, modesty, meekness, charity, and eminent spirit of devotion and prayer, in spite of his disguise, gained him the esteem and affection of every body, particularly of his mistress. Many made him presents: but these he bestowed on the poor, with whatever he could privately retrench from himself. To fly the danger of applause, at length, he left his place, and visited Rome nine times, and often many other places of devotion; making these pilgrimages, not journies of sloth, curiosity, and dissipation, but exercises of uninterrupted prayer and penance. He returned from time to time to Sebourg; where, when a rupture put an end to his

pilgrimages, he at length pitched his tent for the remainder of his life. He built himself a narrow cell against the wall of the church, that he might at all times adore God as it were at the foot of his altars. Here he lived a recluse for the space of forty-five years, his food being barley bread made with a lie of ashes, and his drink warm water. To disguise this part of his mortifications, he called this diet a medicine for his distemper. In this voluntary prison he lived in assiduous prayer and manual labour to the eighty-fourth year of his age, dying in 1186, on the sixteenth of April, on which day his name occurs in the Roman Martyrology. His relicks remain in the church of St. Martin at Sebourg. See his life in Papebroke, p. 441. Miræus, &c.

ST. JOACHIM OF SIENNA, CONFESSOR,

OF THE ORDER OF SERVITES.

He was a native of Sienna, of the noble family of Pelacani. No sooner had he attained to the use of reason, than he discovered an happy inclination to piety. He seemed to have sucked in with his mother's milk a singular devotion to the Blessed Virgin; and it was his greatest pleasure in his childhood to pray before her image or altar, and to repeat often, and in all places, the angelical salutation, Ave Maria. His charity for the poor was not less extraordinary than his devotion. He stripped himself to clothe and relieve them: whatever was given him for his pocket he bestowed in alms. Moreover, he never ceased to solicit his parents in favour of the distressed. His father one day checked him, and told him that prudence ought to set bounds to his liberality, or he would reduce his whole family to poverty. The compassionate youth modestly replied: "You have taught me that "an alms is given to Jesus Christ, in the persons of the poor: "can we refuse him any thing? And what is the advantage "of riches, but that they be employed in purchasing trea- "sures in heaven?" The father wept for joy to hear such generous sentiments of virtue from one of so tender an age, and so dear to him. He sometimes caught his little son at his devotions at midnight, for which he secretly rose from

his bed whilst others slept. The saint, at fourteen years of age, received the religious habit from the hands of St. Philip Beniti, in 1272, and, out of devotion to the mother of God, took the name of Joachim. Such was his fervour, from the first day he entered the convent, that the most advanced looked upon him as a perfect model. All virtues were in him most conspicuous; but none more admirable than the spirit of prayer, and an extraordinary humility and love of abjection. He strenuously resisted the utmost endeavours that could be used to promote him to the priesthood: which dignity he always looked upon with trembling. To serve at mass was the height of his ambition: and he often assisted at that adorable sacrifice in raptures of devotion. The meanest and most painful offices and drudgery of the house were his great delight: for true humility is never more pleased than in humiliations and obscurity, as pride finds its pleasure in public and great actions, which attract the eyes of others. The whole life of this saint seemed a continual study to conceal himself from men, and to lie hid from the world: but the more he fled the esteem of others, the more it followed him. Seeing himself too much respected and honoured at Sienna, he earnestly entreated his general to remove him to some remote house of the Order, where he hoped to remain unknown. Arezzo was allotted him: but as soon as his departure was known, the whole city of Sienna was in a tumult, till, to appease the people, he was recalled into his own country, of which he continued to his death the glory, and, by his prayers and example, the support and comfort. God honoured him with miracles both before and after his death, which happened on the sixteenth of April, in the year 1305, of his age the forty-seventh. The popes Paul V. and Urban VIII. granted to his Order the license of celebrating his festival with an office. See his life written by Attavanti, a priest of the same Order at Florence: also Giani's Annals, &c.

ST. MANS, OR MAGNUS, B. M.

In the reign of Duncan, king of Scotland, an army of savage Pagan Norwegians, under Hacon, ravaged the isles of Orkney. To stop the butchery of the inhabitants, Mans, the zealous bishop, met the barbarians, and when they threatened him with death, boldly replied: "I am ready to "die a thousand times over for the cause of God and his "flock: but in his name I command you to spare his people." Commending his soul to his Redeemer, through the intercession of the Virgin Mary, St. Palladius and St. Servanus, patron of that diocess, he presented his head to be struck off by the executioner. He suffered in the year 1104, in the isle of Eglis, one of the Orcades, and was buried in the same. His tomb became famous for the reputation of miracles, and the devotion of pilgrims. See Hunter, de Viris Illustr. Scotiæ; Lesley, Descr. Scot. p. 40. King; the ancient hymn in his honour, &c.

APRIL XVII.

ST. ANICETUS, POPE, MARTYR.

See Eusebius, b. 5. c. 24. Tillemont, t. 2. p. 442.

Second Age.

He succeeded St. Pius in the latter part of the reign of Antoninus Pius, sat about eight years, from 165 to 173, and is styled a martyr in the Roman and other Martyrologies: if he did not shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers. He received a visit from St. Polycarp, and tolerated the custom of the Asiatics in celebrating Easter on the fourteenth day of the

first moon after the vernal equinox, with the Jews. His vigilance protected his flock from the wiles of the heretics, Valentine and Marcion, instruments whom the devil sent to Rome, seeking to corrupt the faith in the capital of the world. Marcion, in Pontus, after having embraced a state of continency, fell into a crime with a young virgin: for which he was excommunicated by the bishop, who was his own father. He came to Rome, in hopes to be there received into the communion of the church, but was rejected, till he had made satisfaction, by penance, to his own bishop. Upon which he commenced heresiarch, as Tertullian and St. Epiphanius relate. He professed himself a Stoic philosopher, and seems to have been a priest. Joining the heresiarch Cerdo, who was come out of Syria to Rome, in the time of pope Hyginus, he established two gods, or first principles, the one, the author of all good; the other, of all evil: also of the Jewish law, and of the Old Testament; which he maintained to be contrary to the New. Tertullian informs us, (1) that he repented, and was promised at Rome to be again received into the church, on condition that he brought back all those souls which he had perverted. This he was labouring to effect when he died, though some understand this circumstance of his master Cerdo. He left many unhappy followers of his errors at Rome, in Egypt, Palestine, Syria, Persia, and Cyprus.(a)

The thirty-six first bishops of Rome, down to Liberius, and this one excepted, all the popes to Symmachus, the fifty-second, in 498, are honoured among the saints; and out of two hundred and forty-eight popes, from St. Peter to Clement XIII. seventy-eight are named in the Roman Martyrology. In the primitive ages, the spirit of fervour and perfect sanctity, which is now-a-days so rarely to be found in the very sanctuaries of virtue, and in the world, seems in most places scarce so much as known, was conspicuous in most of the faithful, and especially in their pastors. The whole tenor

(1) Præscr. c. 30.

(a) The liberality of pope Clement VIII. in giving the body of St. Anicetus, found in the Catacombs, to the domestic chapel of the prince of Altemps at Rome, induced John Angelo, prince of Altemps, to write his Vita Aniceti Papæ et Martyris.

of their lives, both in retirement and in their public actions, breathed it in such a manner as to render them the miracles of the world, angels on earth, living copies of their divine Redeemer, the odour of whose virtues and holy law and religion they spread on every side. Indeed, what could be more amiable, what more admirable, than the perfect simplicity, candour, and sincerity; the profound humility, invincible patience and meekness; the tender charity, even toward their enemies and persecutors; the piety, compunction, and heavenly zeal, which animated all their words and their whole conduct, and which, by fervent exercise under sufferings and persecutions, were carried to the most heroic degree of perfection? By often repeating in our prayers sacred protestations of our love of God, we easily impose upon ourselves, and fancy that his love reigns in our affections. But by relapsing so frequently into impatience, vanity, pride, or other sins, we give the lie to ourselves. For it is impossible for the will to fall so easily and so suddenly from the sovereign degree of sincere love. If, after making the most solemn protestations of inviolable friendship and affection for a fellow-creature, we should have no sooner turned our backs, but should revile and contemn him, without having received any provocation or affront from him, and this habitually, would not the whole world justly call our protestations hypocrisy, and our pretended friendship a mockery? Let us by this rule judge if our love of God be sovereign, so long as our inconstancy betrays the insincerity of our hearts.

ST. STEPHEN, ABBOT OF CITEAUX, C.

From the Exordium of Citeaux: the Annals of that Order by Manriquez; the short ancient Life of St. Stephen, published by Henriquez in his Fasciculus, printed at Brussels in 1624, and by Henschenius, 17 Apr. t. 2. p. 497; also from the Little Exordium of Citeaux, and the Exordium Magnum Cisterc. both in the first tome of Teissier's Bibliotheca Patrum Cisterc. See De Visch's Bibliotheca Cisterciensis, or History of the Writers of this Order, in 4to. printed in 1656. Le Nain, Hist. de l'Ordre de Citeaux, t. 1. Stephens Monast. Anglic. t. 2. Britannia Sancta, and Hist. Literaire de la France, t. 11. p. 213.

A. D. 1134.

St. Stephen Harding was an Englishman, of an honourable family, and heir to a plentiful estate. He had his education in the monastery of Sherbourne, in Dorsetshire, and there laid a very solid foundation of literature and sincere piety. A cheerfulness in his countenance always shewed the inward joy of his soul, and a calm which no passions seemed ever to disturb. Out of a desire of learning more perfectly the means of Christian perfection, he, with one devout companion, travelled into Scotland; and afterward to Paris, and to Rome. They every day recited together the whole psalter, and passed the rest of their time on the road in strict silence, occupied in holy meditation and private prayer. Stephen, in his return, heard at Lyons of the great austerity and sanctity of the poor Benedictin monastery of Molesme, lately founded by St. Robert, in 1075, in the diocess of Langres. Charmed with the perpetual recollection and humility of this house, he made choice of it to accomplish there the sacrifice of himself to God. Such was the extreme poverty of this place, that the monks, for want of bread, were often obliged to live on the wild herbs of the wilderness. The compassion and veneration of the neighbourhood at length supplied their wants to profusion: but, with plenty and riches, a spirit of relaxation and self-love crept in, and drew many aside from their duty. St. Robert, Alberic his prior, and Stephen, seeing the evil too obstinate to admit a cure, left the house: but, upon the complaint of the monks, were called back again;

Robert, by an order of the pope, the other two by the diocesan. Stephen was then made superior. The monks had promised a reformation of their sloth and irregularities; but their hearts not being changed, they soon relapsed. They would keep more clothes than the rule allowed; did not work so long as it prescribed, and did not prostrate to strangers, nor wash their feet when they came to their house. St. Stephen made frequent remonstrances to them, on the subject of their remissness. He was sensible that as the public tranquillity and safety of the state depends on the ready observance and strict execution of the laws, so much more do the perfection and sanctification of a religious state consist in the most scrupulous fidelity in complying with all its rules. These are the pillars of the structure: he who shakes and undermines them, throws down the whole edifice, and roots up the very foundations. Moreover, in the service of God, nothing is small: true love is faithful, and never contemns or wilfully fails in the least circumstance or duty, in which the will of God is pointed out. Gerson observes, how difficult a matter it is to restore the spirit of discipline when it is once decayed, and that, of the two, it is more easy to found a new Order. From whence arises his just remark, how grievous the scandal and crime must be of those who, by their example and tepidity, first open a gap to the least habitual irregularity in a religious Order or house.

Seeing no hopes of a sufficient reformation, St. Robert appointed another abbot at Molesme, and with B. Alberic, St. Stephen, and other fervent monks, they being twenty-one in number, with the permission of Hugh, archbishop of Lyons, and legate of the holy see, retired to Citeaux, a marshy wilderness, five leagues from Dijon. The viscount of Beaune gave them the ground, and Eudes, afterward duke of Burgundy, built them a little church, which was dedicated under the patronage of the Blessed Virgin, as all the churches of this Order from that time have been. The monks with their own hands cut down trees, and built themselves a monastery of wood, and in it made a new profession of the rule of St. Bennet, which they bound themselves to observe in its utmost severity. This solemn act they performed on Saint

Bennet's day, 1098: which is regarded as the date of the foundation of the Cistercian Order. After a year and some months St. Robert was recalled to Molesme, and B. Alberic chosen the second abbot of Citeaux. These holy men, with their rigorous silence, recollection, and humility, appeared to strangers, by their very countenances, as angels on earth, particularly to two legates of pope Paschal II. who, paying them a visit, could not be satiated with fixing their eyes on their faces; which, though emaciated with extreme austerities, breathed an amiable peace and inward joy, with an heavenly air resulting from their assiduous humble conversation with God, by which they seemed transformed into citizens of heaven. Alberic obtained from Paschal II. the confirmation of his Order, in 1100, and compiled several statutes to enforce the strict observance of the rule of Saint Bennet, according to the letter. Hugh, duke of Burgundy, after a reign of three years, becoming a monk at Cluni, resigned his principality to his brother Eudes, who was the founder of Citeaux, and who, charmed with the virtue of these monks, came to live in their neighbourhood, and lies buried in their church with several of his successors. He was great grandson to Robert, the first duke of Burgundy, son to Robert, king of France, and brother to king Henry I. The second son of duke Eudes, named Henry, made his religious profession under B. Alberic, and died holily at Citeaux. B. Alberic finished his course on sack-cloth and ashes, on the twenty-sixth of January, 1109, and St. Stephen was chosen the third abbot.[a] The Order seemed then in great danger of failing: it was the astonishment of the universe, but had appeared so austere, that hitherto scarce any had the courage to embrace that institute. St. Stephen, who had been the greatest assistant to his two predecessors in the foundation, carried its rule to the highest perfection, and propagated the Order exceedingly, so as to be regarded as the principal among its founders, as Le Nain observes.

It was his first care to secure, by the best fences, the essen-

(a) B. Alberic is honoured with an office the Congregation of Sacred Rites. See on the twenty-sixth of January, by the Bened. XIV. de Canon. l. 1. c. 13. n. 17, Cistercian Order in Italy, by a grant of p. 100.

tial spirit of solitude and poverty. For this purpose, the frequent visits of strangers were prevented, and only the duke of Burgundy permitted to enter. He also was entreated not to keep his court in the monastery on holydays, as he had been accustomed to do. Gold and silver crosses were banished out of the church, and a cross of painted wood, and iron candlesticks were made use of: no gold chalices were allowed, but only silver gilt; the vestments, stoles, and maniples, &c. were made of common cloth and fringes, without gold or silver. The intention of this rule was, that every object might serve to entertain the spirit of poverty in this austere Order. The founder, with this holy view, would have poverty to reign even in the church, where yet he required the utmost neatness and decency, by which this plainness and simplicity appeared with a majesty well becoming religion and the house of God. If riches are to be displayed, this is to be done in the first place to the honour of Him who bestowed them, as God himself was pleased to shew in the temple built by king Solomon. Upon this consideration, the monks of Cluni used rich ornaments in the service of the church. But a very contrary spirit moved some of that family afterward to censure this rule of the Cistercians, which St. Bernard justified by his apology. Let not him that eateth, despise him that eateth not.[1] And many saints have thought a neat simplicity and plainness, even in their churches, more suitable to that spirit of extraordinary austerity and poverty which they professed. The Cistercian monks allotted several hours in the day to manual labour, copying books, or sacred studies. St. Stephen, who was a most learned man, wrote in 1109, being assisted by his fellow monks, a very correct copy of the Latin Bible, which he made for the use of the monks, having collated it with innumerable manuscripts, and consulted many learned Jews on the Hebrew text.[b] But God

[1] Rom. xiv. 3. 6.

[b] This most valuable MS. copy of the Bible is preserved at Citeaux, in four volumes in folio. Manriquez in his Annals, and Henriquez in his Fasciculus, give us a short pathetic discourse on the death of B. Alberic, ascribed by many to St. Stephen, and not unworthy his pen.

was pleased to visit him with trials, that his virtue might be approved when put to the test. The duke of Burgundy and his court were much offended at being shut out of the monastery, and withdrew their charities and protection: by which means the monks, who were not able totally to subsist by their labour, in their barren woods and swampy ground, were reduced to extreme want: in which pressing necessity St. Stephen went out to beg a little bread from door to door: yet refused to receive any from a simoniacal priest. For though this Order allows not begging abroad, as contrary to its essential retirement, such a case of extreme necessity must be excepted, as Le Nain observes. The saint and his holy monks rejoiced in this their poverty, and in the hardships and sufferings which they felt under it; but were comforted by frequent sensible marks of the divine protection. This trial was succeeded by another. In the two years 1111 and 1112, sickness swept away the greater part of this small community. St. Stephen feared he should leave no successors to inherit, not worldly riches, but his poverty and penance; and many presumed to infer that their institute was too severe, and not agreeable to heaven. St. Stephen, with many tears, recommended to God his little flock, and after repeated assurances of his protection, had the consolation to receive at once into his community St. Bernard, with thirty gentlemen: whose example was followed by many others. Saint Stephen then founded other monasteries, which he peopled with his monks; as La Ferté, in the diocess of Challons, in 1113; Pontigni, near Auxerre, in 1114; Clairvaux in 1115, for several friends of St. Bernard, who was appointed the first abbot; and Morimond, in the diocess of Langres. St. Stephen held the first general chapter in 1116. Cardinal Guy, archbishop of Vienne, legate of the holy see, in 1117, made a visit to Citeaux, carried St. Stephen to his diocess, and founded there, in a valley, the abbey of Bonnevaux. He was afterward pope, under the name of Calixtus II. and dying in 1124, ordered his heart to be carried to Citeaux, and put into the hands of St. Stephen. It lies behind the high altar, in the old church. St. Stephen lived to found himself thirteen abbeys, and to see above an hundred founded by monks of

his Order under his direction. In order to maintain strict discipline and perfect charity, he established frequent visitations to be made of every monastery, and instituted general chapters. The annalist of this Order thinks he was the first author of general chapters; nor do we find any mention of them before his time. The assemblies of abbots, sometimes made in the reigns of Charlemagne and Lewis le Debonnair, &c. were kinds of extraordinary synods; not regular chapters. St. Stephen held the first general chapter of his Order in 1116; the second in 1119. In this latter he published several statutes called the Charte of Charity, confirmed the same year by Calixtus II.[c] He caused afterward a collection

[c] St. Robert, in the foundation of Citeaux, proposed to himself, and prescribed to his companions, nothing else but the reformation of the Order of Saint Bennet, and the observance of his rule to the letter, as Benedict XIV. takes notice (de Canoniz. l. 1. c. 13. n. 17. p. 101.) nor did the legate grant him leave for his removal and new establishment with any other view or on any other condition (Exordium Magn. l. 1. c. 12. Hist. Lit. Fr. t. 11. p. 225.) Saint Stephen in the Charte, or Charter of Charity, prescribes the rule of St. Bennet to be observed to the letter, in all his monasteries, as it was kept at Citeaux, (c. 1.) It is ordained that the abbot of Citeaux shall visit all the monasteries of the Order, as the superior of the abbots themselves, and shall take proper measures with the abbot of each house for the reformation of all abuses (c. 4.) Upon this rule the Grand Conseil at Paris decreed, in the year 1761, that the abbot of Citeaux could not establish in the four first abbeys of the Order, and their filiations or dependencies, the reformation which he attempted, without the free consent of the four abbots of those houses. St. Stephen orders other abbots to perform every year the visitation of all the houses subject to them (c. 8.) And appoints the four first abbots of the Order, viz. of La Fertè, Pontigni, Clairvaux and Morimund, to visit every year, in person, the abbey of Citeaux, (c. 8.) and to take care of its administration upon the death of an abbot, and assemble the abbots of the filiations of Citeaux, and some others, to choose a new abbot (c. 19.) If any abbot busies himself too much in temporal affairs, or falls into any other irregularity, he is to be accused, to confess his fault, and be punished in the next general chapter (c. 19.) If any abbot commits or allows any transgression against the rule, he is to be reprimanded by the abbot of Citeaux, and if obstinate, to be deposed by him, (c. 23.) and in like manner the abbot of Citeaux by the four first abbots (c. 27, 28, 29, 30.

The Usages of Citeaux, Liber Usuum, were compiled about the same time, and according to Bale, Pits, Possevin, and Seguin, by St. Stephen; though Brito, Fritero, and Henriquez are of opinion, they were completed by St. Bernard. In it all the regular observances of Citeaux are committed to writing in five parts, which comprise one hundred and eighty chapters. B. Alberic had before published certain regulations for this Order in 1101, assisted principally by St. Stephen, who was at that time prior under the abbot Alberic. The Usages were approved by the holy see, at or about the same time with the Charte of Charity, and were probably published in the same general chapter. At least they are mentioned among the acts of the general chapters compiled by Rainard, the fourth abbot of Citeaux, in 1134. These have always made the code of this Order: the

of sacred ceremonies and customs, to be drawn up, under the name of the Usages of Citeaux, and a short history of the beginning of the Order to be written, called the Exordium of Citeaux. The holy founder made a journey into Flanders in 1125; in which he visited the abbey of St. Vast, at Arras, where he was received by the abbot Henry and his community, as if he had been an angel from heaven; and the most sacred league of spiritual friendship was made betwixt them, of which several monuments are preserved in the library of Citeaux, described by Mabillon. In 1128, he and St. Bernard assisted at the council of Troyes, being summoned to it by the bishop of Albano, legate of the apostolic see. In 1132, St. Stephen waited on pope Innocent II. who was come into France. The bishop of Paris, the archbishop of Sens, and other prelates, besought the mediation of Saint Stephen with the king of France and with the pope, in affairs of the greatest importance. The Cistercian monks came over also into England in the time of St. Stephen. The extreme austerity and sanctity of the professors of this Order, which did not admit any relaxation in its discipline for two hundred years after its institution, were a subject of astonishment and edification to the whole world, as is described at large by Oderic Vitalis, St. Peter, abbot of Cluni, William of St. Thierry, William of Malmesbury, Peter, abbot of Celles, Stephen, bishop of Tournay, cardinal James of Vitry, pope Innocent III. &c. who mention, with amazement, their rigorous silence, their abstinence from flesh-meat, and, for the most part, from fish, eggs, milk, and cheese; their lying on straw, long watchings, from midnight till morning, and austere fasts; their bread as hard as the earth itself; their hard labour in cultivating desert lands to produce the pulse and herbs on which they

best edition is that in the Nomasticon Cisterciense, published at Paris in 1664, by F. Julian Paris.

The Exordium Parvum, or Short History of the origin of Citeaux, was composed by St. Stephen's order, by some of his first companions. This most edifying golden book, as it is justly called by the annalist of the Order, is inserted by F. Teissier, in the Bibliotheca Patrum Cisterciensium, which he published in three volumes in folio, in 1660. We have in the same place the Exordium Magnum Cisterciense, or larger history of the beginning of this Order, compiled near one hundred years later, in the thirteenth century.

subsisted; their piety, devotion, and tears, in singing the divine office; the cheerfulness of their countenances breathing an holy joy in pale and mortified faces; the poverty of their houses; the lowliness of their buildings, &c.

The saint having assembled the chapter of his Order in 1133, when all the other business was dispatched, alleging his great age, infirmities, and incapacity, begged most earnestly to be discharged from his office of general, that he might in holy solitude have leisure to prepare himself to appear at the judgment seat of Christ. All were afflicted, but durst not oppose his desire. The chapter chose one Guy; but the saint discovering him unworthy of such a charge, in a few days he was deposed, and Raynard, a holy disciple of St. Bernard, created general. St. Stephen did not long survive the election of Raynard. Twenty neighbouring abbots of his Order assembled at Citeaux, to attend at his death. Whilst he was in his agony, he heard many whispering that, after so virtuous and penitential a life, he could have nothing to fear in dying: at this he said to them, trembling: "I assure you that I go to God in fear and trembling. If "my baseness should be found to have ever done any good, "even in this I fear, lest I should not have preserved that "grace with the humility and care I ought." He passed to immortal glory on the twenty-eighth of March, 1134, and was interred in the tomb of B. Alberic, in which also many of his successors lie buried, in the cloister, near the door of the church.[d] His Order keeps his festival on the fifteenth of July, as of the first class, with an octave, and with greater solemnity than those of St. Robert, or St. Bernard, having always looked upon him as the principal of its founders. The Roman Martyrology honours him on the seventeenth of April, supposed to be the day on which he was canonized, of which mention is made by Benedict XIV.[9]

[9] De Canoniz. l. 1. c. 13. n. 17. t. 1. p. 100.

[d] A description of this saint's tomb, and of those of several dukes of Burgundy, and other great and holy men interred in this church, is given in Descript. Historique des principaux monumens de l'abbaye, de Cisteaux, in the Memoires de l'Acad. des Inscript. t. 9. p. 193.

ST. SIMEON, BISHOP OF CTESIPHON,

AND HIS COMPANIONS, MARTYRS.

From their genuine acts published by Assemani, Acta Mart. Orient. t. 1. p. 1. Sozom. b. 2. c. 8, 9, 10, &c.

A. D. 341.

THIS holy primate of the church of Persia was its most illustrious champion, in the great persecution of Sapor II. surnamed the long-lived.[a] The haughtiness of this prince appears from his letter to Constantine the Great, preserved by Ammiánus Marcellinus,[1] in which he styles himself king of kings, partner with the stars, brother of the sun and moon, and says, "that whereas in valour and virtue he surpassed "all his predecessors, he ought to have demanded the largest "extent of empire that any of them had possessed. Never- "theless, though their dominions had formerly reached as "far as Macedonia, he contented himself with insisting only "on the restitution of the eastern parts, which had been "usurped by the Romans." It was as much out of hatred of the Roman name, as of the faith, that this haughty tyrant vented his rage on the Christians of his empire in three bloody persecutions. The first he raised in the eighteenth year of his reign, of Christ 327, in which were crowned Jonas,

(1) B. 17. c. 5.

(a) King Hormisdas dying left his queen with child, and the infant in the womb was immediately proclaimed king by the Magians, who went so far as to crown it yet unborn, by placing the diadem for that purpose upon the mother. Thus Sapor was born king in 310, and lived seventy years, dying in 380, and the beginning of his reign was dated in 309, some months before his birth. He was the ninth king of the Saxanite, or fourth dynasty of the Persian kings, founded by Artaxerxes, a Persian, who defeated and slew Artabanus, king of Parthia, in whom ended the Parthian empire, in the year of Christ 223, of the Greeks or the Seleucidæ 534, the third of the emperor Alexander. St. Maruthas, in the acts of the martyrs, with the Persians of his time, computes the years from this epoch: thus he says, the great persecution was begun in the thirty-first year of king Sapor, and the hundred and seventeenth of the Persian empire, *i. e.* of the reign of the Saxanite, or last dynasty, which held that empire four hundred and eighteen years, till the rise of the Mahometan kingdom.

Barachisius and others, mentioned on the twenty-ninth of March: the second in his thirtieth year, in which died SS. Sapor, Isaac, &c. whom we commemorate on the twentieth of November; and the third, of all others the most cruel, in his thirty-first year. This was continued, with the utmost rage, during the last forty years of his reign. Sozomen writes,[a] that the names of sixteen thousand who were crowned by it, were upon record; but adds, with St. Maruthas, that those whose names were not known on earth, were innumerable.[b] Of these glorious martyrs, St. Simeon and his companions were the most illustrious.

St. Simeon was surnamed Barsaboe, signifying the son of a fuller, from the trade of his father, according to the custom of the Orientals. He was a disciple of Papa, bishop of Ctesiphon, and by him made his coadjutor, in 314; from which time he sat twenty-six years and some months, some time with Papa, afterward alone. The council of Nice declared the bishop of Ctesiphon metropolitan of all Persia, which happened in St. Simeon's time: for he assisted at that council, not in person, but by his priest, who was afterward his successor, and named Sciadhustes, as Ebedjesus and St. Maruthas testify.[c] The Chaldaic acts of the martyrdom of Saint

(a) Soz. b. 2. c. 15.

(b) The Christian faith was planted in the Parthian empire by the apostles. St. Ambrose, (in ps. 45.) St. Paulinus, (carm. 26.) &c. testify, that St. Matthew preached to the Ethiopians, and afterward to the Parthians, Persians, and Medes. Eusebius and Theodorus the Studite say, that St. Bartholomew also preached in India and Persia. Some are of opinion, from St. John's epistle, being inscribed to the Parthians, that they had been, in part, his conquest to Christ. The Chaldæans and Persians all agree that St. Thomas the apostle, and Thaddæus, one of the seventy-two disciples, with his two disciples, Maris and Aghæus, were the principal apostles of the East, and to them they ascribe the foundation of the see of Seleucia and Ctesiphon. Their testimonies may be seen in Assemani's Bibliotheca Orientalis, t. 3. par. 2. p. 4. Eusebius shews, that there were many Christians in Persia in the second century.

(c) Seleucia, called by the Syrians Selik, was built by Seleucus Nicator, or his son, and so called from him. Ctesiphon was situated on the opposite eastern bank of the Tigris, built by the Parthians in a most fruitful plain, separated from Seleucia by the river, though Strabo, &c. make the distance three miles. They were the two capital cities of Assyria and of the Persian empire, during the reigns of the Arsacide kings, the ruins of whose palace long subsisted there. The archiepiscopal see of Seleucia and Ctesiphon enjoyed the right of primacy over all the churches in Persia, and the first general council of Nice decreed that it should be the first in rank and dignity after the great patriarchates, as is mentioned in the Ara-

Simeon, written by St. Maruthas, give us the following account of his triumph.

In the hundred and seventeenth year of the kingdom of the Persians, the thirty-first of Sapor, the King of kings, of Christ, the three hundred and fortieth, king Sapor, resolving to abolish the christian religion, decreed, that whoever embraced it should be made a slave, and oppressed the Christians with unsupportable taxes. St. Simeon wrote to him a letter, with that courage which nothing but a truly apostolic spirit could dictate. And to the threats of the king against him and his people, he answered: "As Jesus willingly offered "himself to death for the whole world, and by dying re- "deemed it, why shall I be afraid to lay down my life for

bic canons (can. Arabic. 38 alias 33) and as the Orientals assure us. St. Simeon is said to have been the first archbishop to whom the title of Catholicus of Persia was given. (See Steph. Evod. Assemani, p. 4.) Seleucia and Ctesiphon having been destroyed in the wars, in 762, Abdalla Abugiapharus Almansores, the second of the Abbacide caliphs, built Bagdad, or New Babylon, on the western bank of the Tigris, about the place where Seleucia had stood. The Nestorian patriarch, who pretends to succeed the ancient Catholicus of Seleucia, resides at Bagdad. (See Steph. Evod. Assemani, p. 38.) Old Babylon stood on the Euphrates, probably on a channel diverging to the Tigris. The distance between the Tigris and Euphrates where nearest, about Seleucia and Babylon, was above two hundred furlongs, according to Strabo, l. 16.; near the mouths of the two Rivers, twenty-five Roman miles, according to Pliny, l. 6. c. 27.

Susa, the capital of the old Persian kings, lay to the east from Seleucia, according to Pliny, l. 6. c. 27. four hundred and fifty Roman miles; from Ecbatana, capital of Media, where the ancient kings of Persia passed the summer, as the winter at Susa, (See Cellarius, t. 2. p. 668. ed. Lipsiens. 1732.) also four hundred and fifty Roman miles; from whence twenty to the Portæ Caspiæ or Streights in the Caspian mountains, (separating Media from Parthia.) From Susa to the Persian gulf Pliny counts two hundred and fifty miles. Herodotus (l. 5.) counts from Sardes to Susa four hundred and fifty parasangs, (each of thirty furlongs) or thirteen thousand five hundred furlongs, and from Ephesus to Sardes five hundred and forty furlongs, that is, from Ephesus to Susa, fourteen thousand and forty furlongs.

N. B. Pliny informs us that the Persian parasang was not always of the same measure: and the same is to be said of the Parthian Schœnus. Hasius proves that in Xenephon the parasangs are in such a proportion that thirty-three measured a degree on the equator, that is, sixty modern Italian, or seventy-five old Roman miles. As eight furlongs made a Roman mile, de L'Isle counts six hundred in a degree, or seventy-five Roman miles. A German mile comprises four Italian, or five old Roman miles or forty furlongs. One furlong contained six hundred and twenty-five Roman, or six hundred Grecian feet, *i. e.* five hundred and seventy-one Paris feet. The confusion found in the mensurations of roads in Pliny, Diodorus, &c. is thought by Hasius to proceed from a great difference in the old furlong, of which he thinks a degree contained one thousand one hundred. F. Hardouin, in his notes on Pliny, (l. 6. c. 27.) takes notice, that a Persian parasang was of sixty, or of thirty or forty furlongs; and that there was as great a difference in the Egyptian Schœnus.

"a people, with the care of whose salvation I am charged? "I desire not to live, unless I may continue unspotted and "undefiled. God forbid that I should purchase life at the "hazard of those souls for which Jesus died. I am not so "slothful as to fear to walk in his steps, to tread the path of "his passion, and to share in the communion of his sacrifice. "As to your threats against my people, they do not want for "courage to die for their salvation." The king, receiving this answer, trembled with wrath, and immediately dictated a decree, commanding all priests and deacons to be put to death, the churches to be levelled with the ground, and the sacred vessels to be converted to profane uses. He added: "And let Simeon, the leader of wicked men, who "despises my royal majesty, worships only the God of "Cæsar, and despises my divinity, be brought and ar- "raigned before me." The Jews, naturally enemies to the Christians, seeing the circumstances favourable to their malice, said to the king: "If you, O king, write to Cæsar, "he will take no notice of your letter: but at a poor line "from Simeon he will arise, adore, and embrace it with both "hands, and command all things contained in it to be in- "stantly put in execution." Simeon, pursuant to the king's orders, was apprehended and bound in chains with two others of the twelve priests of his church, Abdhaicla and Hananias. As he was led through his native city Susan, he begged he might not pass by a great Christian church, lately converted into a Jewish synagogue, by the authority of the Magians,[d] lest the very sight should make him fall into a swoon. Being hurried on by the guards in great haste, they made a long journey in very few days, and arrived at Ledan, the capital of the Huzites, or, as it is called by the Latins, the province of Uxia, upon the river Oxios, to the East, adjoining to the province of Susan. The governor had no sooner informed the king, that the leader of the Christians was brought

[d] The Magians had always a great sway in the Persian government, till the Mahometans possessed themselves of that empire, who put many of them to death, and abolished their sect in the cities, though some still remain in the mountains and in Caramania. The word in Chaldaic signifies mediators. They were philosophers, much addicted to the folly of judiciary astrology and divinations.

thither, than Simeon was ordered to appear before him. The holy bishop refusing to prostrate himself according to the Persian custom, the king asked why he did not adore him as he had formerly been accustomed to do. Simeon answered: "Because I was never before brought to you bound, and "with the view of compelling me to deny the true God." The Magians told the king, that Simeon ought to be put to death as a conspirator against his throne. Simeon said to them: "Impious men, are not you content to have corrupted "the kingdom? Must you endeavour to draw us Christians "also into your wickedness." The king, then putting on a milder countenance, said: "Take my advice, Simeon, who "wish you well: adore the deity of the sun: nothing can be "more for your own and your whole people's advantage." Simeon answered: "I would not adore you, O king; and "you far excel the sun, being indued with reason. We "Christians have no Lord but Christ, who was crucified." "If you adored a living God, said the king, I would excuse "your folly; but you give the title of God to a man who "expired on an ignominious tree. Lay aside that madness, "and adore the sun, by whose divinity all things subsist. If "you do this, riches, honours, and the greatest dignities of "my kingdom shall be yours." Simeon replied: "That sun "mourned at the death of Christ its Lord and the Creator "of men, who rose again glorious, and ascended into heaven. "Your honours tempt not me, who know much greater are "prepared for me in heaven, with which you are unac-"quainted." The king said: "Spare your own life, and "the lives of an infinite multitude, who, I am resolved, shall "all die, if you are obstinate." Simeon boldly answered: "Were you to commit such a crime, you would find cause to "repent of it on the day when you will be called upon to "give an account of all your actions; you will then know "the heinousness of your offence. I resign to your pleasure "this miserable short life." Then the king said: "Though "you have no compassion for yourself, I pity at least your fol-"lowers, and will endeavour to cure them of their folly, by "the severity of your punishment." Simeon answered: "You will learn by experience that Christians will not lose

"their lives in God, for the sake of living here with you; nor "would we exchange the eternal name we have received "from Christ, for the diadem which you wear." The king said: "If you will not honour me before my nobles, nor "adore me with this sun, the deity of all the East, I will to-"morrow cause the beauty of your face, and the venerable "comeliness of your body, to be disfigured by blows, and "stained with your blood." Simeon replied: "You make "the sun and yourself equally gods; but you are greater "than the sun. If you disfigure this body, it has a repairer "who will raise it again, and restore with interest this beauty "which he created, and which is now despicable." The king then commanded he should be kept in close confinement till the next day. It is remarked that St. Simeon was exceeding comely in his person, and venerable and graceful in his aspect.

There sat at the palace gate, as Simeon was led through it, an old eunuch, in the highest favour with the king, who had been trained up by him from his infancy. He was then the first nobleman in the whole kingdom, and the Arzabades, that is, the keeper of the king's chamber, or the lord high chamberlain: his name was Guhsciatazades, which in Chaldaic signifies nobleman. Sozomen calls him Usthazanes. He was a Christian, but, fearing his master's displeasure, had some time before publicly adored the sun. This minister seeing the saint pass by, as he was led back to prison, rose up and prostrated himself before him. But the bishop, having been informed that he had been guilty of an outward act of idolatry, reprimanded him sharply for it, and turned away from him. This touched the eunuch to the quick, who entering into a sense of the enormity of his crime, burst into loud cries and many tears, filling the court with his lamentations, saying to himself: "If Simeon's aversion and rebuke "be so grievous to me, how shall I be able to bear the "anger and indignation of God, whom I have basely denied." Whereupon, hastening home, he threw off his rich garments, and put on black for mourning, according to the Persian custom, still in use, under any affliction. In this dress he returned, and sat in grief at the palace gate in his usual place.

The king, being informed of it, sent to enquire why he mourned, whilst his sovereign enjoyed his crown and health. He answered, that it was for a double fault, the renouncing the true God, by adoring the sun, and the imposing on the emperor, by an unsincere act of worship, acting therein contrary to the dictates of his reason and conscience. The king, enraged hereat, said: "I will soon rid you of this mad grief, "if you continue obstinate in your present opinion." Guhsciatazades replied: "I call to witness the Lord of heaven and "earth, that I will never more obey you in this, nor repeat "that of which I heartily repent. I am a Christian, and will "never more be guilty of so base a perfidy against the true "God to please man." The king said: "I pity your old "age: I grieve to think you should lose the merit of your "long services to my father and to myself. I beg you, lay "aside the opinion of wicked men, that you may not perish "together with them." The eunuch answered: "Know, O "king, that I will never abandon God, and pay divine wor- "ship to creatures." "Do I then worship creatures?" said the king. "Yes, said the nobleman, even creatures destitute "of reason and life." Hereupon the king commanded him to be put to the torture, but at the request of the nobility changed his mind, and gave orders for his immediate execution. As he was led out to be beheaded he sent a faithful eunuch to the king, begging as the last and only favour for all his past services, that a crier might proclaim before him, that he was not put to death for any crime, but purely for being a Christian. This he desired, that he might repair the scandal which his apostacy had given. The king the more readily assented to the proposal, because he thought it would the more effectually deter his subjects from a religion, which he punished with death even in a faithful domestic, and a kind of foster-father: not considering how much so great an example would encourage them. The holy old man was beheaded on Maundy-Thursday, the thirteenth lunar day in April. St. Simeon being informed in his dungeon of the martyrdom of Gubsciatazades, gave most hearty thanks to God for his triumph, and earnestly begged his own might be hastened, crying out: "O happy day, which will call me to

"execution! It will free me from all dangers and miseries, "and present me with my long desired crown: it will end "all my sorrows, and wipe away all my tears." Whilst he poured forth his soul in languishing sighs and long prayer, with his hands lifted up to heaven, the two priests, who had been apprehended with him, saw and admired his countenance most beautiful and shining, expressing the inward joy of his soul, and his longing hope and desires. Maundy-Thursday night the saint spent in prayer, crying out: "Hear me, "O Jesus, though most undeserving and unworthy, grant "that I may drink this cup on this day, and at the hour of "your passion. May all know that Simeon was obedient to "his Lord, and was sacrificed with him."

Simeon being brought to the bar the next day, it being Good-Friday, and refusing, as before, to adore the king, he said to him: "Simeon, what is the result of this night's de- "liberation? Do you accept of my mercy, or do you persist "in disobeying me, and choose death? Adore the sun but "for once, and never adore it again, unless you please. On "that condition, I promise you all liberty, security, and pro- "tection." Simeon replied: "I will never be guilty of "such a crime and scandal." The king said: "I call to "remembrance our former friendship: on which account "I wished you well, and have given you signal proofs of my "lenity: but you contemn my benevolence. Impute there- "fore all to yourself." Simeon said: "Flatter me not: "why am not I speedily sacrificed? The table is ready pre- "pared for me, and the happy hour of my banquet calls me." The king, turning to his nobles said: "Behold the wonder- "ful dignity of his countenance, and the venerable majesty "of his person. I have seen many countries, but never be- "held so graceful a face, and such comely limbs. Yet see "the madness of the man; he is obstinately bent on dying "for his error." To this they all answered him: "O king, "your wisdom cannot so much admire the beauty of his "body, as not to regard more the minds which he has cor- "rupted." Then the king condemned him to be beheaded, and he was immediately conducted to execution. An hundred other Christians were led out to suffer with him: among

whom were five bishops, some priests and deacons, the rest were of the inferior clergy. The chief judge said to them: "If any one of you will adore the sun, the great god, let him "step forth: his life shall be granted him." But not one of them accepted life at this rate, all crying out: "Our faith "in God teaches us to contemn your torments. your swords "cannot cut off our firm hopes of our resurrection. Your "pretended deity we will never adore." The officers accordingly began to dispatch them, while St. Simeon, standing in the midst of them, continued exhorting them to constancy in the assured hope of an happy resurrection. After the hundred martyrs were executed, St. Simeon also received himself the stroke of the axe, together with his two companions, Abdhaicla and Hananias. The latter, as he was putting off his clothes, was seized with a violent but involuntary trembling; which being observed by Phusikius, or Phasic, who had been a few days before created by the king the Karugabarus, or prefect of all the king's workmen, cried out: "Hananias, banish all fear: shut your eyes one moment, "and you will behold the light of Christ." He had no sooner said this, than he was seized and carried before the king, who reproached him as ungrateful for the honour lately conferred upon him. Phusikius answered: "I could de-"sire to exchange my life for their death. I renounce this "your honour, full of cares and trouble, and beg their death, "than which nothing can be more happy." Then the king said: "Do you despise your dignity, and prefer death? Are "you lunatic?" Phusikius answered: "I am a Christian; "and, by a most certain hope in God, I prefer their death to "your honours." The king being enraged, said to his attendants: "This man must not die by any common death;" and commanded that the back of his neck should be cut through into his mouth, and his tongue plucked out by the roots, through the wound. This was executed with extreme cruelty, and Phusikius expired the same hour. He had a daughter who had consecrated her virginity to God, who was also apprehended, and crowned with a no less glorious martyrdom in 341. St. Simeon and all this troop are mentioned with most honourable encomiums in the Roman, and all the

Eastern martyrologies. St. Maruthas translated the relicks of St. Simeon, and deposited them in the church of his own episcopal city, which from thence took the name of Martyropolis. St. Simeon suffered on the seventeenth of April, in 341, the second year of the great persecution, and is named in the Roman Martyrology on the twenty-first of this month: but is honoured in the Greek Menæa on the seventeenth, and in the menology of the emperor Basil on the fourteenth of this month.

APRIL XVIII.

ST. APOLLONIUS THE APOLOGIST, M.

From Eusebius, hist. b. 5. c. 21. St. Jerom, Cat. c. 42. Tertull. Apol.

A.D. 186.

Marcus Aurelius had persecuted the Christians from principle, being a bigoted Pagan: but his son, Commodus, who, in 180, succeeded him in the empire, after some time, though a vicious man, shewed himself favourable to them out of regard to Marcia, a lady whom he had honoured with the title of empress, and who was an admirer of the faith. During this calm, the number of the faithful was exceedingly increased, and many persons of the first rank enlisted themselves under the banner of the cross, of which number was Apollonius, a Roman senator. He was a person very well versed both in philosophy and the holy scripture. In the midst of the peace which the church enjoyed, he was publicly accused of Christianity by one of his own slaves, named Severus, before Perennis, prefect of the Prætorium. The slave was immediately condemned by the prefect to have his legs broke, and to be put to death, in consequence of an edict of

Marcus Aurelius, who, without repealing the former laws against convicted Christians, ordered by it that their accusers should be put to death. The slave being executed, pursuant to the sentence already mentioned, the same judge sent an order to his master, St. Apollonius, to renounce his religion as he valued his life and fortune. The saint courageously rejected such ignominious terms of safety, wherefore Perennis referred him to the judgment of the Roman senate, commanding him to give an account of his faith to that body. The martyr hereupon composed an excellent discourse, but which has not reached our times, in vindication of the Christian religion, and spoke it in a full senate. St. Jerom, who had perused it, did not know whether more to admire the eloquence, or the profound learning, both sacred and profane, of its illustrious author: who, persisting in his refusal to comply with the condition, was condemned by a decree of the senate, and beheaded, about the year 186, of Commodus the sixth.[a]

[a] It seems a strange inconsistency, that Marcus Aurelius should be the author of such an edict as was before mentioned. But no less glaringly absurd and unjust was the answer of Trajan to Pliny the Younger, that Christians ought not to be sought after, yet that they were to be condemned, if accused: which Tertullian justly confutes by a keen raillery, and this dilemma: "If they are criminal, why are they not sought after? if innocent, why are they punished?" (Apol. c. 2.) It is certain that Marcus Aurelius, with all his philosophical virtues and princely qualities, did not love the Christians; as is clear from unquestionable authority, even from his own book. And besides a tincture of superstition and philosophic phrenzy, a mixture of weakness was blended in his character, notwithstanding the boasted cry of his wisdom. And it was certainly to act out of character, and more like a pedant than a prince, for a Roman emperor, in his old age, to trudge with his book, like a school-boy, to the house of Sextus the philosopher, to learn his lesson. After his miraculous victory in Germany, in 174, he published an edict in favour of the Christians: but his boon was not complete. Commodus did not persecute them, yet would not protect them against the senate, which, in general, was never favourable to Christianity; and some emperors, who were mildly inclined, seemed to have oppressed the Christians only to gain the esteem of that respectable body. It is again objected by some to this history of St. Apollonius, that no slave would have exposed himself to certain death by accusing his master. But this the informer did not expect would be his fate. He might be ignorant of such an edict, or persuaded he had nothing to fear from it: and the hope of liberty, the encouragement of some powerful Pagan, and other such motives, might prompt him to perpetrate this villainy. He doubtless hoped to make his court to some persons; for men in power are often fond of informers. The perjuries and villanies of those miscreants had rendered them odious at Rome. Tacitus, the historian, calls them, genus hominum publico exitio repertum, et pœnis nunquam satis coercitum. Titus, Nerva, and Trajan, had made severe edicts against that tribe. St. Cyprian, when

It is the prerogative of the Christian religion to inspire men with such resolution, and form them to such heroism, that they rejoice to sacrifice their life to truth. This is not the bare force and exertion of nature, but the undoubted power of the Almighty, whose strength is thus made perfect in weakness. Every Christian ought to be an apologist for his religion by the sanctity of his manners. Such would be the force of universal good example, that no libertine or infidel could withstand it. But by the scandal and irregularity of our manners, we fight against Christ, and draw a reproach upon his most holy religion. Thus, through us, are his name and faith blasphemed among the Gentiles. The primitive Christians converted the world by the sanctity of their example; and by the spirit of every heroic and divine virtue which their actions breathed, spread the good odour of Christ on all sides: but we, by a monstrous inconsistency between our lives and our faith, scandalize the weak among the faithful, strengthen the obstinacy of infidels, and furnish them with arms against that very religion which we profess. "Either change thy faith, or change thy manners," said an ancient father.

ST. GALDIN, ARCHBISHOP OF MILAN, C.

He was born at Milan, of the most illustrious house of the Vavassors of La Scala, famous in the history of Italy. Innocence and virtue were the ornaments of his youth, and prepared him for the ministry of the altar. Being promoted to holy orders, he was, by the archbishop, made his chancellor and archdeacon, and from that time began to bear the chief weight of the episcopal charge, which was at no time more heavy or difficult. Pope Adrian IV. an Englishman, died in 1159, and Alexander III. a person eminent for his skill in theology and in the canon law, was

asked at his trial the names of the priests at Carthage, answered, that the civil laws justly condemned delators. A slave that accused his master by the Roman laws was liable to be put to death. See Cod. l. x. tit. xi. and the notes. In the present case, the senate might condemn St. Apollonius by the rescript of Trajan to Pliny, or other former laws: yet punish the slave, not to encourage such base informers.

chosen to succeed him; but five cardinals presumed to form a schism in favour of Octavian, under the name of Victor. The emperor Frederick I. surnamed, from the colour of his beard and hair, Ænobarbus, and by the Italians, Barbarossa, a prince who sullied the reputation which several victories, and great natural parts had acquired him, by many acts of tyranny, carried on an unjust quarrel with several popes successively; seizing the revenues of vacant ecclesiastical benefices, usurping the investiture and nomination of bishops, and openly making a simoniacal traffic of all that was sacred. It is not, therefore, strange, that such a prince should declare himself the patron and protector of a schism which had been raised only by his faction and interest in Rome. The city of Milan offended him in 1159, by claiming an exclusive right of choosing its own magistrates: and still more the year following, by openly acknowledging Alexander III. for true pope. The emperor, highly incensed, sat down before it with a great army, in 1161; and, after a siege of ten months, in 1162, compelled it to surrender at discretion. In revenge, he razed the town, filled up the ditches, levelled the walls and houses with the ground, and caused salt to be sown upon the place, as a mark that this city was condemned never more to be rebuilt. The bodies of the three kings, which he found there in the church of St. Eustorgius, he ordered to be removed to Cologn on this occasion. The archbishop, Hubert, dying in 1166, Galdin, though absent, was pitched upon for his successor; and the pope, who consecrated him with his own hands, created him cardinal and legate of the holy see. The new pastor made it his first care to comfort and encourage his distressed flock; and, wherever he was able to exert his influence, to abolish the schism, in which he effectually succeeded throughout all Lombardy. The Lombard cities had unanimously entered into a common league to rebuild Milan. When the walls and moats were finished, the inhabitants, with great joy, returned into their city on the twenty-seventh of April, 1167. The emperor again marched against it, but was defeated by the Milanese; and seeing Lombardy, Venice, the kingdom of Sicily, and all Italy united in an obstinate league against him, he agreed to

hold a conference with the pope at Venice, in which he abjured the schism, and made his peace with the church in 1177.[a] The distracted state of the commonwealth did not hinder our saint from attending diligently to his pastoral duties. He preached assiduously, assisted the poor, who had always the first place in his heart, and made it his study to prevent all their wants, spiritual and corporal. By humility, he always appeared as the last in his flock, and by charity he looked upon the burdens and miseries of every one as his own. He sought out the miserable amidst the most squalid scenes of wretchedness, and afforded them all necessary relief. But the spiritual necessities of the people, both general and particular, challenged his principal attention. He restored discipline, extinguished all the factions of the schismatics, and zealously confuted the heretics, called Cathari, a kind of Manichees, who had been left in Lombardy from the dregs of the impious army of the emperor Frederic. Assiduous prayer was the chief means by which the saint drew down the dew of the divine benediction, both upon his own soul and upon his labours. As Moses descended from the mountain, on which he had conversed with God, with his face shining, so that others were not able to fix their eyes upon it: so this holy man appeared in his public functions, and announced the divine word, inflamed by prayer, with an ardour and charity which seemed heavenly, and both struck and attracted the most obstinate. On the last day of his life, though

(a) That Alexander III. set his foot on the neck of the emperor Frederic, in the porch of St. Mark's church, in Venice, on this occasion, is a notorious forgery, as Baronius, Natalis Alexander (in Sæc. 12. art. 9. in Alex. III.) and all other judicious historians demonstrate, from the silence of all cotemporary writers, as of Romuald, archbishop of Salerno, who wrote the history of Alexander, and of this very transaction, at which he himself was present, both in the council of Venice and at the absolution of the emperor: also of Matthew Paris, William of Tyre, and Roger Hoveden. Nor is the story consistent with reason, or with the singular meekness of Alexander, who, when the second antipope, John of Strume, called Calixtus III. had renounced the schism, in 1178, always treated him with the greatest humanity and honour, and entertained him at his own table. At Venice, indeed, among the great exploits of the commonwealth, are exquisitely painted, in the senate-house, this pretended humiliation of Frederic, and their great naval victory over his son Otho, and the triumph of the Lombard cities over his land army. But painters and poets are equally allowed the liberty of fictions or emblematical representations. The pictures, moreover, are modern, and no more amount to a proof of the fact than the bead-roll story of the beadle of Westminster abbey might do

too weak to say mass, he mounted the pulpit at the gospel, and preached with great vigour a long and pathetic sermon: but towards the close fell into a swoon, and about the end of the mass expired in the pulpit, on the eighteenth of April 1176. All lamented in him the loss of a father, but found him still an advocate in heaven, as many miracles attested. He is honoured in the ancient missals and breviaries of Milan, and in the Roman Martyrology. See his two authentic lives, with the notes of Henschenius, Apr. t. 2. p. 593.

ST. LASERIAN, BY SOME CALLED MOLAISRE,
BISHOP OF LEIGHLIN, IN IRELAND.

Laserian was son of Cairel and Blitha, persons of great distinction, who intrusted his education, from his infancy, to the abbot St. Murin. He afterward travelled to Rome in the days of pope Gregory the Great, by whom he is said to have been ordained priest. Soon after his return to Ireland, he visited Leighlin, a place situated a mile and a half westward of the river Barrow, where St. Goban was then abbot, who, resigning to him his abbacy, built a little cell for himself and a small number of monks. A great synod being soon after assembled there, in the White Fields, St. Laserian strenuously maintained the catholic time of celebrating Easter against St. Munnu. This council was held in March 630. But St. Laserian not being able to satisfy in it all his opponents, took another journey to Rome, where pope Honorius ordained him bishop, without allotting him any particular see, and made him his legate in Ireland. Nor was his commission fruitless: for, after his return, the time of observing Easter was reformed in the south parts of Ireland. St. Laserian died on the eighteenth of April, 638, and was buried in his own church which he had founded. In a synod held at Dublin, in 1330, the feasts of St. Patrick, St. Laserian, St. Bridget, St. Canic, and St. Edan, are enumerated among the double festivals through the province of Dublin. St. Laserian was the first bishop of Old Leighlin, now a village. New Leighlin stands on the eastern bank of the river Barrow. See Ware, p. 54. and Colgan's MSS. on the eighteenth of April.

APRIL XIX.

ST. LEO IX. POPE, C.

From the councils, and his life wrote with great accuracy by Wibert his archdeacon, at Toul, published by F. Sirmond at Paris, in 1615, by Henschenius, 19. Apr. Mabillon, Act. Ben. t. 9. et Muratori, Script. Ital. t. 3. p. 278. ad p. 299: another life by the cardinal of Arragon, who flourished in 1356, apud Muratori, ib. p. 276. Also from an history of his death by an anonymous contemporary writer, ib. and from the history of the dedication of the church of St. Remigius at Rheims by Anselm, a monk of that house, entitled, Itinerarium Leonis IX. in Mabillon, t. 8. See Hist. Liter. Fr. t. 7. p. 458. Mabillon, Annal. l. 59. n. 61. 62. Calmet, Hist. de Lorr. t. 4. p. 176.

A. D. 1054.

THIS great pope received in baptism the name of Bruno. He was born in Alsace, in 1002, with his body marked all over with little red crosses: which was attributed to the intense meditation of his pious mother on the passion of Christ.[a] He was of the illustrious house of Dapsbourg, or Asbourg, in that province, being the son of Hugh, cousin-german to the mother of the pious emperor Conrad the Salic. He had his education under Berthold, the virtuous and learned bishop of Toul; and, after his first studies, was made

(a) By what means the imagination, under the violent impression of some strong image or passion, in pregnant mothers, should impress visible marks on the organs of the child in the womb, whilst the circulation of fluids is the same through the body of the child and that of the mother; and the former is so tender in its frame, that if blown upon by wind, it would retain the mark; is a problem which we can no more account for than we can understand the general laws of the union between the soul and body in ourselves. But whatever some late physicians have said to the contrary, innumerable incontestable facts might be gathered to evince the truth of the thing. Probably the spirits or sinews of the mother receive a power of conveying a sensible image, and strongly impressing it on the inward parts of the tender embryo: of the fact Dr. Mead is an unexceptionable voucher.

a canon in that cathedral.[1] His time was principally divided betwixt prayer, pious reading, and his studies: and the hours of recreation he employed in visiting the hospitals and instructing the poor. When he was deacon, he was called to the court of the emperor Conrad, and was much honoured by that prince. The young clergyman displayed an extraordinary talent for business; but never omitted his long exercises of devotion, or his usual fasts and other austere mortifications. In 1026, he was chosen bishop of Toul. The emperor endeavoured to persuade him to defer his consecration till the year following: but the saint hastened to the care of the church, of which he was to give an account to God, and was consecrated by his metropolitan, the archbishop of Triers; but refused to take an unjust and dangerous oath which he exacted of his suffragans, that they would do nothing but by his advice. Bruno began to discharge his pastoral office by the reformation of the clergy and monks, whom he considered as the most illustrious portion of the flock of Christ, and the salt of the earth. By his care the monastic discipline and spirit were revived in the great monasteries of Senones, Jointures, Estival, Bodonminster, Middle-Moutier, and Saint Mansu or Mansuet. He reformed the manner of celebrating the divine office, and performing the church music, in which he took great delight. A soul that truly loves God, makes the divine praises the comfort of her present exile. The saint was indefatigable in his labours to advance the service of God and the salvation of souls. Amidst his great actions, it was most admirable to see how little he was in his own eyes. He every day served and washed the feet of several poor persons. His life was an uninterrupted severe course of penance by the practice of secret austerities, and a constant spirit of compunction. Patience and meekness were the arms by which he triumphed over envy and resentment, when many strove to bring him into disgrace with the emperor and others. Out of devotion to St. Peter, he visited once a year the tombs of the apostles at Rome. After the death of pope Damasus II. in 1048, in a diet of prelates and

[1] Wibert, in Vita Leonis IX. l. 1. n. 10.

noblemen, with legates and deputies of the church of Rome, held at Worms, and honoured with the presence of the pious emperor, Henry III. surnamed the Black, Bruno, who had then governed the see of Toul twenty-two years, was pitched upon as the most worthy person to be exalted to the papacy. He being present, used all his endeavours to avert the storm from falling on his head; and at length begged three days to deliberate upon the matter. This term he spent in tears and prayers, and in so rigorous a fast, that he neither eat or drank during all that time. The term being expired, he returned to the assembly, and hoping to convince his electors of his unworthiness made a public general confession before them of the sins of his whole life, with abundance of tears, which drew also tears from all that were present: yet no man changed his opinion. He yielded at last only on condition that the whole clergy and people of Rome should agree to his promotion. After this declaration, he returned to Toul, and soon after Easter set out for Rome in the habit of a pilgrim; and alighting from his horse, some miles before he arrived at the city, walked to it, and entered it barefoot. He was received with universal acclamations, and his election ratified. He took possession of the see on the twelfth of February, 1049, under the name of Leo IX. being about forty-seven years old. He held it only five years, but they were filled with good works. He laboured strenuously in extirpating simony, and the incestuous marriages which many noblemen had presumed to contract. In a journey which he made into Germany, he signalized all his steps with religious actions, held a council at Rheims, and consecrated the new church of St. Remigius, belonging to the abbey, in 1049: and returned from Mentz, by mount Vosge and Richenow, to Rome. In 1050, in a council at Rome,[2] he condemned the new heresy of Berengarius, archdeacon of Angers, a man full of self-conceit, and a lover of novelty, who preached against the mystery of transubstantiation in the holy eucharist.[b]

(2) Herm. Contract. Chron. ad an. 1050. Lanfranc. in Bereng. c. 4.

(b) Berengarius, a native of Tours, studied first in the school of St. Martin's in that city, afterward at Chartres, under the famous Fulbert its bishop. Return-

St. Leo held another council at Vercelli the same year, composed of prelates from several countries, who unanimously confirmed the censure passed at Rome on Berengarius

ing to Tours with great reputation for his skill in grammar and dialectic, about the year 1030, he commenced Scholasticus in that city, by which title we are to understand master of the school, not, as Baillet mistakes, (Jugements des Scavants) the Ecolatre, or Scholasticus among the canons of the cathedral (which seems not then to have been erected into a dignity in chapters) much less the Theologal, certainly of a more modern institution. See Menage (Anti-Baill. t. I. c. 39. p. 134.) Many eminent men were formed in his school; among others Eusebius Bruno, who, in 1047 succeeded Hubert of Vendome in the bishopric of Angers, and the learned Hildebert, who became bishop of Mans, and afterward archbishop of Tours. Berengarius was honoured with the priesthood, and about the year 1039 nominated by Hubert of Vendome archdeacon of Angers, though he continued to govern the school of Tours, and often resided there till his retreat, eight years before his death. He enjoyed the esteem of many learned and holy men, till jealousy and ambition blasted many great qualities with which he seemed endowed, and transformed him into another man. Guitmund, from the testimony of those who best knew him, says that the confusion he felt for having been worsted in a disputation which he had with Lanfranc, and the envy which he bore him when he saw his school at Bec daily more and more crowded, and his own almost deserted, first made him seek to distinguish himself by advancing novelties (Guitm. de Euch. l. 1. p. 441. t. 4. Bibl. Patr.) Eusebius Bruno, formerly his scholar, entreated him to examine his own heart, whether it was not owing to a desire of distinguishing himself that he had begun to dispute against the holy Eucharist (ap. De Roye, p. 48.) and Lanfranc ascribes his fall to vainglory (in Bereng. c. 4.) About the year 1047 he first broached errors against marriage, and against the baptism of infants; but soon corrected himself. He immediately after fell into others concerning the Blessed Eucharist, in which he made use of the erroneous book of John Scotus Erigena. Hugh, bishop of Langres, who had formerly been his school-fellow at Chartres, in a conference with Berengarius, discovered that he denied the mystery of the real presence, and transubstantiation, and wrote him a beautiful dogmatical letter on that subject before October, in 1049 (in Append. Op. Lanfr. p. 68.) Adelman, who had been also his school-fellow in the same place, [illegible] afterward bishop of Brescia, wrote him an excellent letter before the year 1050, in which he says that two years before, the churches of Germany and Italy had been exceedingly disturbed and scandalized upon the rumour that so impious an error was advanced by him (ap. Martenne, Anecdot. t. 1. p. 196.) Berengarius openly declared his erroneous doctrine in certain letters which he wrote to Lanfranc about that time, in which he espoused the errors of John Scotus Erigena, and condemned the doctrine of Paschasius Radbertus, which was that of the church (in vitâ Lanfr. c. 3. et Lanfr. in Bereng. c. 4. p. 22.) The news of this new heresy no sooner reached Rome, but St. Leo IX. condemned it in a council which he held in that city after Easter, in 1050. But as Berengarius could not be heard in person, the pope ordered another council to meet at Vercelli three months after, at which the heresiarch was summoned to appear. He was soon informed of the condemnation of his error at Rome, and immediately repaired into Normandy to the young duke William the Bastard. In a conference before that prince at Brione, he and a cleric who was his scholar, and on whom he much relied in disputation, were reduced to silence by the catholic theologians, and revoked their errors. But Berengarius insolently renewed them at Chartres, whither he withdrew, as we are informed by Durand, abbot of Troarn, (l. de Corpore Domini, p. 437. (See also Mabillon,) Acta Bened. n. 16. et Annal. l. 59. n. 74.) St. Leo IX. opened the council at Vercelli in Septem-

and his tenets, and condemned a book of John Scotus Erigena to be cast into the fire.[3] In 1051 the pope made a second visit to his ancient see of Toul, and favoured the

(3) Lanfr. in Bereng. c. 4.

ber, at which Berengarius did not appear, but only two ecclesiastics in his name, who were silenced in the disputation: the doctrine which they maintained was condemned, and the book of John Scotus Erigena thrown into the flames. In October the same year, 1050, a council at Paris, in presence of king Henry, unanimously condemned Berengarius and his accomplices, and the king deprived him of the revenue of his benefice. In 1054, Victor II. having succeeded the holy pope Leo IX. held immediately a council at Florence, in which he confirmed all the decrees of his predecessor. He caused another to be assembled the same year at Tours by his legates, Hildebrand and cardinal Gerard, in which Berengarius made his appearance according to summons. He at first began to vindicate his error, but at length solemnly retracted it, and bound himself by oath to maintain with the catholic church the faith of the real presence in the blessed Eucharist. This retractation he signed with his own hand, and thereupon was received by the legates to the communion of the church, (Lanfr. p. 234. Anonym. de multiplic. condemn. Bereng. p. 361. Guitm. l. 3. t. 18. Bibl. Patr. p. 462. Mabillon, &c.) Yet the perfidious wretch, soon after he was come from the council, made a jest of his oath, and continued secretly to teach his heresy. To shut every door against it, Maurillus, archbishop of Rouen, made an excellent confession of the catholic faith which he obliged all to subscribe: in which many other prelates imitated him. (See Mabillon, Act. t. 9. p. 226. et Annal. t. 2. p. 460. &c.) Eusebius Bruno, bishop of Angers, in his letter to Berengarius, mentions a second council held at Tours against him. After the death of pope Stephen, who had succeeded Victor, Nicholas II. assembled at Rome in 1059, a council of one hundred and thirteen bishops, at which Berengarius was present, signed the catholic confession of faith on this mystery presented him by the council, and having kindled himself a fire in the midst of the assembly, threw into it the books which contained his heresy. The pope sent copies of his recantation to all places where his errors had raised a disturbance, and admitted him to communion. Nevertheless the author being returned into France, relapsed into his error, and spoke injuriously of the see of Rome, and the holy pope Leo IX. Alexander II. wrote him a tender letter, exhorting him to enter into himself, and no longer to scandalize the church. Eusebius Bruno, bishop of Angers, formerly his scholar, and afterward his friend and protector, did the same. In 1076, Gerard, cardinal bishop of Ostia, presided in a council at Poitiers against his errors. Maurillus, archbishop of Rouen, had condemned them in a council at Rouen, in 1063. (Mabillon, Analect. p. 224. 227 & 514.) Hildebrand having succeeded Alexander II. under the name of Gregory VII. called Berengarius to Rome in 1078, and in a council there obliged him to give in a catholic confession of faith. The bishops of Pisa and Padua thinking afterward that he had not sufficiently expressed the mystery of Transubstantiation, and his former relapses having given reason to suspect his sincerity, the pope detained him a year at Rome, till another council should be held. This met in February 1079, and was composed of one hundred and fifty bishops. In it Berengarius declared his firm faith that the bread and wine are substantially changed into the Body and Blood of Christ, and prostrating himself, confessed that he had till then erred ... the mystery of the Eucharist. (See, Martenne, Anecdot. t. 1. p. 109.) After so solemn a declaration of his repentance he returned to the vomit when he arrived in France. Then it was that Lanfranc, who had been nine years

abbey of St. Mansu with great presents and exemptions. In 1052 he went again into Germany to reconcile the emperor Henry III. and Andrew, king of Hungary. In 1053 Michael

bishop of Canterbury, in 1079, wrote his excellent confutation of this heresy, in which he mentions the pontificate of Gregory VII. and the last council at Rome, in 1079. From which, and other circumstances, Dom Clemencez demonstrates that he could not have published this work whilst he was abbot at Caen, as Mabillon and Fleury imagined. About the same time Guitmund, afterward bishop of Aversa, near Naples, a scholar of Lanfranc, published also a learned book on the Body of Christ, against Berengarius. Alger, a priest and scholastic at Liege, afterward a monk of Cluni, who died in 1130, wrote also an incomparable book on the same subject, by the reading of which Erasmus says his faith of the truth of that great mystery, of which he never doubted, was much confirmed, and he strongly recommends to all modern Sacramentarians the perusal of these three treatises preferably to all the polemic writers of his age. Durand, monk of Fecam, afterward abbot of Troarn, about the year 1060, likewise wrote on the Body of our Lord, against Berengarius, which book is published by D'Achery in an appendix to the works of Lanfranc.

These treatises of Lanfranc and Guitmund doubtless contributed to open the eyes of Berengarius, who never pretended to make any reply to either of them, and whose sincere repentance for the eight last years of his life is attested by irrefragable authorities of the same age, as by Clarius the monk, who died ten years after him, and almost in his neighbourhood. (Spicileg. t. 2. p. 747.) Richard of Poitiers, a monk of Cluni, (ap. Martenne, Ampl. Collect. t. 5. p. 1168.) the chronicle of Tours, (ap. Martenne, Anecd. t. 3.) and others. These eight years he spent in prayer, alms-deeds, and manual labour, in the isle of St. Cosmas, below the city, then belonging to the abbey of Marmoutier, where he died in 1088. William of Malmesbury writes, that he died trembling, after making the following declaration: "This day will "my Lord Jesus Christ appear to me "either to glory, by his mercy, through "my repentance; or, as I fear, on the "account of others, to my punishment." Oudin, the apostate, betrays a blind passion in favour of the heresy, which he had embraced, when he pretends to call in question his repentance. (De Script. Eccles. t. 2. p. 635.) Cave carries his prejudices yet farther, by exaggerating, beyond all bounds, the number of his followers. If it amounted to three hundred, this might seem considerable to Malmesbury and others, who complain that he seduced many. Not a single person of note is mentioned among them. Cave says, his adversaries were only the monks. But Hugh, bishop of Langres, Theoduin of Liege, Eusebius Bruno of Angers, the two scholastics of Liege, Gossechin and Adelman, many of the bishops who condemned him, and others who confuted his error were not of the monastic order. Never was any heresy more universally condemned over the whole church. The unhappy author is convicted from his writings of notorious falsifications (Martenne, loc. cit. p. 111. &c.) and of perfidy from his three solemn retractations falsified by him, viz. in the Roman council of pope Nicholas II. (Conc. t. 9. p. 1101.) and in those of St. Gregory VII. in 1078 and 1079; not to mention that which he made before William the Bastard, duke of Normandy. From the fragments and letters of this heresiarch which have reached us, it appears that his style was dry, harsh, full of obscure laconisms, no ways equal to the reputation which he bore of an able grammarian, or to that of the good writers of the same age, Lanfranc, Adelman, St. Anselm, &c. His manner of writing is altogether sophistical, very opposite to the simplicity with which the christian religion was preached by the apostles. We have extant the excellent writings of many who entered the lists against him; Hugh, bishop of Langres, Theoduin, bishop of Liege, Eusebius Bruno, bishop of Angers, (who had been some time his

Cerularius, patriarch of Constantinople, began to renew the schism of the Greek church, which had been formerly commenced by Photius, but again healed. Cerularius and Leo, bishop of Acrida, wrote a joint letter to John, bishop of Trani, in Apulia, in which they objected to the Latins, that they celebrated the holy eucharist in unleavened bread, fasted on the Saturdays in Lent, refrained not from eating blood, omitted to sing Alleluia in Lent, and other such like points of discipline.(4) Malice must be to the last degree extravagant, which could pretend to ground a schism upon such exceptions. St. Leo answered him by an exhortation to peace, alleging for these practices of discipline the ancient law and tradition from St. Peter, especially for the use of unleavened bread in the holy eucharist. He sent cardinal Humbert, his legate, to Constantinople, to vindicate the Latin church against the exceptions of the Greeks, and preserve them in union with the Latins. He composed a learned and ample apology for this purpose;(5) but was not able to overcome the obstinacy of Cerularius, whose artifices drew the greater part of the Oriental churches into his schism. By his factious spirit he also embroiled the state: for which Isaac Comnenus himself, whom he had raised to the throne the year before, was

(4) Cerular. ep. et Sigeb. de Script. c. 349.—(5) T. 9. Conc. p. 949. and Sigebert de Script. Eccles. c. 349. Baron. Annal. t. 9. Leo Allat. l. de Lib. Eccles. Græc.

protector), Lanfranc, Adelman, scholastic of Liege, afterward bishop of Brescia, Guitmund, monk of the Cross of St. Leufroi, afterward bishop of Aversa, B. Maurillus, archbishop of Rouen, Bruno, afterward bishop of Segni, Durand, abbot of Troarn in Normandy, B. Wholphelm, abbot of Brunvilliers, near Cologn, Ruthard, monk of Corwei, afterward abbot of Hersfield, Geoffrey of Vendome, whose first writing was a treatise on the Body of our Lord; St. Anastasius, monk of St. Michael, afterward of Cluni, Jotsald, monk of Cluni, Albert, monk of mount Cassino, Ascelin, monk of Bec, Gozechin, scholastic of Liege, an anonymous author published by Chifflet, &c. See the history of Berengarius, wrote by Francis le Roye, professor in Laws at Angers, in 4to. 1656: and by Mabillon in his Analecta, t. 2. p. 477. and again in his Acta Bened. t. 9. Fleury, Histor. Eccles. and Ceillier, t. 20. p. 280. have followed this latter in their accounts of this famous heresiarch. But his history is most accurately given by FF. Clemencez and Ursin Durand, in their continuation of the Histoire Literaire de la France, t. 8. p. 197. who have pointed out and demonstrated several gross mistakes and misrepresentations of Oudin and Cave, the former in his Bibl. Scriptor. Eccles. t. 2. the latter in his Hist. Liter.

preparing to chastise him, when his death prevented his punishment, in 1058.[6]

The Normans, in the eleventh century, expelled the Saracens and Greeks out of the kingdom of Naples, but became themselves troublesome and enterprising neighbours to the holy see. Pope Leo implored against them the succours of the emperor Henry III. to whom he made over Fuld, Bamberg, and other lands, which the popes then possessed in Germany, receiving in exchange Benevento and its territory in Italy. With these succours his Holiness hoped to check the Normans, but his army was defeated by them, and himself taken prisoner in a certain village, and detained near a year, though always treated with great honour and respect. He spent his time in fasting and prayer, wore a hair-cloth next his skin, lay on a mat on the floor with a stone for his pillow, slept little, and gave large alms. Falling sick, he was honourably sent back to Rome, as he desired. Perceiving his end to draw nigh, he made moving exhortations to his prelates; then caused himself to be carried into the Vatican church, where he prayed long, and discoursed on the resurrection on the side of his grave. Having received extreme unction, he desired to be carried to the altar of St. Peter and set down before it: where he prayed an hour prostrate: then being lifted up again upon his couch he heard mass, received the Viaticum, and soon after calmly expired, on the nineteenth of April, 1054, being fifty years old, and having held the pontificate five years and two months.[c] Miracles which followed his death, proclaimed his glory with God. His name is inserted in the Roman Martyrology.

The devil has ever laboured with so much the greater fury to rob the church and each particular christian soul of the most holy Sacrament of the altar, or at least of its fruits, as

[6] Cedrenus, Zonaras, Curopal, &c. See Baronius, &c.

[c] That Leo IX. had taken the monastic habit before he was chosen bishop, Mabillon proves from these words of this pope in his last moments: "The cell in which I lived when a monk, I have seen changed into a spacious palace. Now I must enter a narrow tomb." Mabill. t. 4. Annal.

in this adorable mystery Christ has displayed in our favour all the riches of his mercy and love, and has bestowed on us the most powerful means of grace and spiritual strength. It therefore behoves every Christian to exert his zeal in maintaining the honour of this divine sacrament, and ensuring to himself and others such incomparable advantages. Besides the general sacred deposit of faith, here love and gratitude lay us under a particular obligation. St. John, the disciple of love, lays open the true characteristics of this adorable mystery of love by a short introduction to his account of the last supper, soaring above the other Evangelists, and penetrating into the divine sanctuary of our Lord's breast to discover the infinite charity with which he was inflamed for us, and which prompted him to invent and institute it, saying, that Jesus knowing the moment was come for his leaving us and returning to his father, out of that love which he always bore us, and which he continued to bear us to the end, when it exerted itself in such a wonderful manner as to seem to cast forth all its flames, he bequeathed us this truly divine legacy. Love called him to heaven for our sake, that he might prepare us places there, and send us the holy Paraclete to perfect the great work of our sanctification. And the same boundless love engaged him to exhaust, as it were, his infinite wisdom and power to remain always corporally among us, and most intimately unite himself with us, to be our comfort and strength, and that we may most perfectly be animated by his spirit, and live by him. Shall we receive such a present with coldness and indifference? Shall we be so basely ungrateful to such a lover, as not to burn with zeal for the honour of this mystery of his love and grace, and unite ourselves to him in it by the most devout and frequent communion; and by our continual desire and most frequent daily adoration of Jesus in this holy sacrament, endeavour to make him all the amends we are able for the insults he receives in it, and to appropriate to ourselves a greater share of its treasures, by a perpetual communion as it were with his holy spirit, and a participation of all his merits, graces, treasures, satisfaction, love, and other virtues.

ST. ELPHEGE, M.

ARCHBISHOP OF CANTERBURY.

From his genuine life, written by Osbern, a monk of Canterbury, in 1070, but finished by Eadmer, as Mr. Wharton discovered, who has given us a more ample and correct edition of it than either the Bollandists or Mabillon had been able to furnish. See a short history of his martyrdom in a chronicle written in the reign of Henry I. in the Cottonian library. Vitellius, c. v. viii. Leland, Collect. t. 1. p. 22. and the history of the translation of his body from London to Canterbury among the MSS. in the Harleian library, Cod. 624. fol. 136. in the British Musæum.

A. D. 1012.

St. Elphege was born of noble and virtuous parents, who gave him a good education. Fearing the snares of riches, he renounced the world whilst he was yet very young; and though most dutiful to his parents in all other things, he in this courageously overcame the tears of his tender mother. He served God first in the monastery of Derherste, in Gloucestershire. His desire of greater perfection taught him always to think that he had not yet begun to live to God. After some years he left Derherste, and built himself a cell in a desert place of the abbey of Bath, where he shut himself up, unknown to men, but well known to God, for whose love he made himself a voluntary martyr of penance. His virtue, after some time, shone to men the brighter through the veils of his humility, and many noblemen and others addressed themselves to him for instructions in the paths of perfection, and he was at length obliged to take upon him the direction of the great abbey of Bath. Perfection is more difficultly maintained in numerous houses. St. Elphege lamented bitterly the irregularities of the tepid among the brethren, especially little junketings, from which he in a short time reclaimed them; and God, by the sudden death of one, opened the eyes of all the rest. The good abbot would not tolerate the least relaxation in his community, being sensible how small a breach may totally destroy the

regularity of a house. He used to say, that it would have been much better for a man to have staid in the world, than to be an imperfect monk; and that to wear the habit of a saint. without having the spirit, was a perpetual lie, and an hypocrisy which insults, but can never impose upon Almighty God. St. Ethelwold, bishop of Winchester, dying in 984, St. Dunstan being admonished by St. Andrew, in a vision, obliged our holy abbot, to quit his solitude, and accept of episcopal consecration. The virtues of Elphege became more conspicuous in this high station, though he was no more than thirty years of age when he was first placed in it. In winter, how cold soever it was, he always rose at midnight, went out, and prayed a long time barefoot, and without his upper garment. He never eat flesh unless on extraordinary occasions. He was no less remarkable for charity to his neighbour, than severity to himself. He accordingly provided so liberally for the indigencies of the poor, that during his time there were no beggars in the whole diocess of Winchester. The holy prelate had governed the see of Winchester twenty-two years with great edification, when, after the death of archbishop Alfric, in 1006, he was translated to that of Canterbury, being fifty-two years of age. He who trembled under his former burden, was much more terrified at the thought of the latter: but was compelled to acquiesce. Having been at Rome to receive his pall, he held at his return a great national council at Oenham, in 1009, in which thirty-two canons were published for the reformation of errors and abuses, and the establishment of discipline; and, among other things, the then ancient law commanding the fast on Friday, was confirmed.[1]

The Danes at that time made the most dreadful havock in England. They landed where they pleased, and not only plundered the country, but committed excessive barbarities on the natives, with little or no opposition from the weak king Ethelred. Their army being joined by the traitorous earl Edric, they marched out of the West into Kent, and sat down before Canterbury. But before it was invested, the English

(1) Spelman, Conc. Brit. t. 1. p. 510.

nobility, perceiving the danger the place was in, desired the archbishop, then in the city, to provide for his security by flight, which he refused to do, saying, that it was the part only of an hireling to abandon his flock in the time of danger. During the siege, he often sent out to the enemies to desire them to spare his innocent sheep, whom he endeavoured to animate against the worst that could happen. And having prepared them, by his zealous exhortations, rather to suffer the utmost than renounce their faith, he gave them the blessed eucharist, and recommended them to the divine protection. Whilst he was thus employed in assisting and encouraging his people, Canterbury was taken by storm. The infidels on entering the city, made a dreadful slaughter of all that came in their way, without distinction of sex or age. The holy prelate was no sooner apprized of the barbarity of the enemy, but breaking from the monks, who would have detained him in the church where they thought he might be safe, he pressed through the Danish troops, and made his way to the place of slaughter. Then turning to the enemy, he desired them to forbear the massacre of his people, and rather discharge their fury upon him, crying out to the murderers: "Spare these innocent persons. There is no glory "in spilling their blood. Turn your indignation rather "against me. I have reproached you for your cruelties: "I have fed, clothed, and ransomed these your captives." The archbishop, talking with this freedom, was immediately seized, and used by the Danes with all manner of barbarity. Not content with making him the spectator of the burning of his cathedral, and the decimation of his monks, and of the citizens, having torn his face, beat and kicked him unmercifully, they laid him in irons, and confined him several months in a filthy dungeon. But being afflicted with an epidemical mortal colic in their army, and attributing this scourge to their cruel usage of the saint, they drew him out of prison. He prayed for them, and gave to their sick bread which he had blessed; by eating this their sick recovered, and the calamity ceased. Their chiefs returned thanks to the servant of God, and deliberated about setting him at liberty, but covetousness prevailing in their council, they

exacted for his ransom, three thousand marks of gold. He said that the country was all laid waste; moreover, that the patrimony of the poor was not to be squandered away. He therefore was bound again, and on Easter-Sunday was brought before the commanders of their fleet, which then lay at Greenwich, and threatened with torments and death unless he paid the ransom demanded. He answered, that he had no other gold to offer them than that of true wisdom, which consists in the knowledge and worship of the living God: which if they refused to listen to, they would one day fare worse than Sodom; adding, that their empire would not long subsist in England. The barbarians, enraged at this answer, knocked him down with the backs of their battle-axes, and then stoned him. The saint, like St. Stephen, prayed our Lord to forgive them, and to receive his soul. In the end, raising himself up a little, he said: "O good shepherd! O incom-"parable shepherd! look with compassion on the children "of thy church, which I, dying, recommend to thee." And here a Dane, that had been lately baptized by the saint, perceiving him agonizing and under torture, grieved to see him suffer in so slow and painful a manner, to put an end to his pain, clove his head with his battle-axe, and gave the finishing stroke to his martyrdom. Thus died St. Elphege, on the nineteenth of April, 1012, in the fifty-ninth year of his age. He was solemnly interred in the cathedral of St. Paul's in London. In 1023, his body was found entire, and translated with honour to Canterbury: Knut, the Danish king, and Agelnoth, the archbishop, went with it from St. Paul's to the river: it was carried by monks down a narrow street to the water side, and put on board a vessel; the king held the stern. Queen Emma also attended with great presents, and an incredible multitude of people followed the procession from London. The church of Canterbury, on the occasion, was most magnificently adorned. This translation was made on the eighth of June, on which it was annually commemorated. His relicks lay near the high altar till the dispersion of relicks under Henry VIII. Hacon, Turkill, and the other Danish commanders, perished miserably soon after, and their numerous fleet of above two hundred sail was almost all lost

in violent storms. St. Elphege is named in the Roman Martyrology.

Our English Martyrology commemorates on the first of September another St. Elphege, surnamed the Bald, bishop of Winchester, which see he governed from the death of St. Brynstan, in 935 to 953. He is celebrated for his sanctity, and a singular spirit of prophecy, of which Malmesbury gives some instances.

SAINT URSMAR, BISHOP AND ABBOT
OF LAUBES OR LOBES.

He was born near Avesne in Haynault, and grew up from his cradle a model of all virtues, in which he made a continual progress by a life of humility, patience, and penance, and by an assiduous application to prayer, in which he usually shed abundance of tears. What he most earnestly asked of God was the gift of an ardent charity, that all his thoughts and actions, and those of all men, might, with the most pure and fervent intention, and in the most perfect manner, be directed in all things to fulfil his holy and adorable will. In his conversation it was his earnest desire and drift to induce persons of a secular life to fix their thoughts, as much as the condition of their state would allow, on heavenly things; and to accompany even their worldly business with such aspirations and thoughts, and to study to withdraw their hearts from all attachment to creatures. St. Landelin had then lately founded the abbey of Lobes, on the Sambre, in a territory which is now subject to the prince of Liege, though in the diocess of Cambray. Ursmar here put on the monastic habit. When St. Landelin retired into a closer solitude, where he soon after built the monastery of Crespin, he left Ursmar abbot of Lobes, in 686. Our saint redoubled his fervour in all the exercises of penance in this dignity. He never tasted any flesh-meat or fish, and for ten years never once touched bread, not even in a dangerous sickness, He finished the building of his abbey and church, and founded Aune and several other monasteries. He often left his dear cell to preach the faith to idolaters and sinners.

He became the apostle of several districts in the dioceses of Cambray, Arras, Tournay, Noyon, Terouanne, Laon, Metz, Triers, Cologne, and Maestricht. By virtue of a commission from the holy see, he exercised the functions of a bishop; his predecessor, St. Landelin, and his two successors, SS. Ermin and Theodulph, were invested with the same character. In his old age he resigned his abbacy to St. Ermin, and died in retirement in 713, being almost sixty-nine years old, on the eighteenth day of April, on which he is honoured as principal patron at Binche, Lobes, and Luxembourg; but is named on the nineteenth, which was the day of his burial, in the Roman and several other Martyrologies. His relicks are venerated at Binche, four leagues from Mons. See his original life by a disciple, with the notes of Henschenius: also Folcuin, abbot of Laubes, in 980, in his accurate history of The Gests of the abbots of Laubes, published by D'Achery, Spicileg. t. 6. p. 541. See also Folcuin's appendix on the miracles wrought at the shrine of St. Ursmar, under the author's own eyes, ib. and in the Bollandists, 18 Apr. p. 564. and another life of this saint composed in heroic verse by Heriger, abbot of Laubes, in the year 1000.

APRIL XX.



ST. AGNES OF MONTE PULCIANO,

VIRGIN AND ABBESS.

From her life, written by F. Raymund of Capua, general of the Dominicans, thirty years after her death, with the remarks of F. Papebroke, Apr. t. 2. p. 791. Also her life, compiled from authentic instruments, by F. Laurence Surdini Mariani, in 1606; and in French, by F. Roux, at Paris, in 1728.

A. D. 1317.

THIS holy virgin was a native of Monte Pulciano, in Tuscany. She had scarce attained to the use of reason, when she con-

ceived an extraordinary relish and ardour for prayer, and in her infancy often spent whole hours in reciting the Our Father and Hail Mary, on her knees, in some private corner of a chamber. At nine years of age she was placed by her parents in a convent of Sackins, of the Order of St. Francis, so called from their habit, or at least their scapular, being made of sack-cloth. Agnes, in so tender an age, was a model of all virtues to this austere community: and she renounced the world, though of a plentiful fortune, being sensible of its dangers before she knew what it was to enjoy it. At fifteen years of age she was removed to a new foundation of the Order of St. Dominic, at Proceno, in the county of Orvieto, and appointed abbess by pope Nicholas IV. She slept on the ground, with a stone under her head in lieu of a pillow; and for fifteen years she fasted always on bread and water, till she was obliged by her directors, on account of sickness, to mitigate her austerities. Her townsmen, earnestly desiring to be possessed of her again, demolished a lewd house, and erected upon the spot a nunnery, which they bestowed on her. This prevailed on her to return, and she established in this house nuns of the Order of St. Dominic, which rule she herself professed. The gifts of miracles and prophecy rendered her famous among men, though humility, charity, and patience under her long sicknesses, were the graces which recommended her to God. She died at Monte Pulciano, on the twentieth of April, 1317, being forty-three years old. Her body was removed to the Dominicans' church of Orvieto, in 1435, where it remains. Clement VIII. approved her office for the use of the Order of St. Dominic, and inserted her name in the Roman Martyrology. She was solemnly canonized by Benedict XIII. in 1726.

ST. SERF, OR SERVANUS,

First bishop and apostle of the isles of Orkney, and disciple of St. Palladius, whose apostolic spirit he inherited. He flourished in the fifth century. See Lesley, l. 4. Hist. Scot. Arnoldus, in Theatro Conversionis Gentium. King, &c.

ST. JAMES OF SCLAVONIA, OR ILLYRICUM, C.

Though a native of Dalmatia, from which country he received his surname, he spent the chief part of his life on the opposite coast of the Adriatic Sea, in Italy, where he embraced with great fervour the humble and penitential state of a lay-brother among the Observantin Franciscan friars at Bitetto, a small town, nine miles from Bari. By an eminent spirit of compunction, humility, self-denial, and heavenly contemplation, he seemed not to fall short in fervour of the greatest lights of his Order. He was seen by a fellow friar, whose testimony is produced in the process for his canonization, raised in body from the ground at prayer, and many predictions authentically proved, shew him to have been often favoured by God with a prophetic spirit. He was sometimes removed to other neighbouring convents of his Order, and he was for some years employed in quality of cook in that of Conversano, eighteen miles from Bari. In this office, from the presence and sight of a temporal fire, he took occasion sometimes to contemplate the everlasting fire of hell, and at other times to soar in spirit above the highest heavens, to the source of infinite love which burns through all eternity, begging some spark to be kindled in his breast from this divine flame, which darts its rays on all creatures, though many unhappily shut their hearts to them, and receive not their influence. In such contemplation he often fell into ecstasies in the midst of his work, and stood for some time motionless and entirely absorpt in God. One morning whilst he was making ready a mess of beans for his community's dinner, he happened to be thus ravished in spirit, and stood for a considerable time with his hand in the beans, having his mind absorpt in God, and tears streaming from his eyes, fell into the vessel of beans before him. The duke of Adria, or Atria, in whose estate Conversano was comprised, and who often retired from the court of king Ferdinand I. to pass some months in the country, coming to this convent, passed through the kitchen, and saw the holy brother in this wonderful rapture. He stood some time in great surprise, and said,

"Blessed are the religious brethren whose meals are seasoned with such tears." After he was gone from the place, James came to himself, and being informed that so great a guest was come, he went to ask the duke what he was pleased to order to be dressed for his dinner? "I will eat nothing," said the duke, "but some of the beans which have been "seasoned with your tears." Which answer gave the saint extreme confusion. The duke took every occasion of testifying his extraordinary veneration for his sanctity. St. James was sent back by his superiors to Bitecto, and there closed an holy life by a most happy death, in 1485, on the twenty-seventh of April: but his festival occurs on the twentieth in the Martyrology published by pope Benedict XIV. for the use of his Order. His body remains uncorrupted at Bitecto, and an account of many miracles wrought through his intercession, is collected from authentic vouchers by Papebroke, in April, t. 3. p. 527.

APRIL XXI.

ST. ANSELM, C.

ARCHBISHOP OF CANTERBURY.

From his life, written by Eadmer his disciple, in two books; also the same author's history of Novelties, in six books, from the year 1066 to 1122; and a poem on the miracles of St. Anselm, probably by the same writer, published by Martenne, Ampliss. Collectio, t. 6. p. 983. 987. The principal memorials relating to St. Anselm are collected in the Benedictin edition of his works; from which a short abstract is here given. See Gallia Christ. Nova, t. 11. p. 223. Ceillier, t. 21. p. 267.

A. D. 1109.

If the Norman conquerors stripped the English nation of its liberty, and many temporal advantages, it must be owned that

by their valour they raised the reputation of its arms, and deprived their own country of its greatest men, both in church and state, with whom they adorned this kingdom: of which this great doctor, and his master Lanfranc, are instances. St. Anselm was born of noble parents, at Aoust, in Piedmont, about the year 1033. His pious mother took care to give him an early tincture of piety, and the impressions her instructions made upon him were as lasting as his life. At the age of fifteen, desirous of serving God in the monastic state, he petitioned an abbot to admit him into his house: but was refused out of apprehension of his father's displeasure. Neglecting, during the course of his studies, to cultivate the divine seed in his heart, he lost this inclination, and, his mother being dead, he fell into tepidity; and, without being sensible of the fatal tendency of vanity and pleasure, began to walk in the broad way of the world: so dangerous a thing is it to neglect the inspirations of grace. The saint, in his genuine meditations, expresses the deepest sentiments of compunction for these disorders, which his perfect spirit of penance exceedingly exaggerated to him, and which, like another David, he never ceased most bitterly to bewail to the end of his days. The ill usage he met with from his father, induced him, after his mother's death, to leave his own country, where he had made a successful beginning in his studies: and, after a diligent application to them for three years in Burgundy, (then a distinct government) and in France, invited by the great fame of Lanfranc, prior of Bec in Normandy, under the abbot Herluin, he went thither and became his scholar.[a] On his father's death, Anselm advised with him about the state of life he was to embrace; as

[a] The venerable abbot Herluin, after having commanded in the armies with great valour and reputation, renounced the world, founded this abbey upon his own manor of Bec, about the year 1040, and was chosen the first abbot. Mabillon has given us his edifying life, but could not find sufficient proof that he was ever honoured in the church as a saint. In the calendar of Bec his festival is marked a double of the first class on the twenty-sixth of August: but the mass is sung in honour of the Blessed Trinity. Among the MSS. of this house are two lives of this their founder. To one of them is annexed a MS. modern dissertation, in which the anonymous author pretends to prove that Herluin was honoured among the saints, and that a chapel in that monastery, which is now destroyed, was dedicated to God under his invocation. See the lives of Herluin in the library of MSS. at Bec, n. 128, & 140. Also Chronicon Becense, n. 141.

whether he should live upon his estate to employ its produce in alms, or should renounce it at once and embrace a monastic and eremitical life. Lanfranc, feeling an overbearing affection for so promising a disciple, durst not advise him in his vocation, fearing the bias of his own inclination; but he sent him to Maurillus, the holy archbishop of Rouen. By him Anselm, after he had laid open to him his interior, was determined to enter the monastic state at Bec, and accordingly became a member of that house, at the age of twenty-seven, in 1060, under the abbot Herluin. Three years after, Lanfranc was made abbot of St. Stephen's, at Caen, and Anselm prior of Bec.(b) At this promotion several of

(b) Lanfranc was born at Pavia, in Lombardy, of a noble family, about the year 1005; studied eloquence and the laws at Bologna, and was professor of laws in his native city. This charge he resigned in order to travel into Normandy, where he made his monastic profession at Bec, under Herluin, the first abbot, about the year 1042, Henry I. being king of France, and William the Bastard duke of Normandy. Three years after, he was made prior, and commenced a great school in that monastery, which, by his extraordinary reputation, soon became the most famous at that time in Europe. Berengarius, professor at Tours, and archdeacon of Angers, made great complaints against him, because several had left his school to go to Bec. When that unhappy professor broached his errors concerning the Blessed Eucharist, Lanfranc invited him often to a conference, which Berengarius declined. He assisted at the council of Rheims, in 1049, held by St. Leo IX. and attended that pope to Rome, and was present at the council there in which Berengarius was excommunicated, and at that of Vercelli. Duke William married his cousin Maud, daughter to Baldwin, count of Flanders, without a dispensation; but Nicholas II. afterward granted one at the solicitation of Lanfranc, whom the duke sent to Rome on that errand. In that city he attended the council in which Berengarius solemnly abjured his errors. After his relapse, he wrote against him (whether at Bec or at Caen is uncertain) his excellent book On the Body of our Lord. The conditions which the pope required, in compensation for the dispensation for the duke's marriage, was, that he and the dutchess should each found a monastery, the one for monks, and the other for nuns. This they executed, in the most magnificent manner, in the abbeys of St. Stephen and of Holy Trinity, at Caen, in 1059. The buildings being finished in 1063, Lanfranc was appointed first abbot of the former, whither pope Alexander II. who had been his scholar at Bec, sent some of his relations to study in the great school which he opened in this new abbey. Lanfranc had obstinately refused the archbishopric of Rouen, n 1067; but was compelled, by the orders of two councils and abbot Herluin, to accept that of Canterbury, in 1070. The pope appointed him legate in England, and the archbishop reformed the clergy, the monasteries, and the laity, and restored the studies both of the sacred sciences, eloquence, and grammar. He is allowed by all to have been the ablest dialectician, and the most eloquent Latin writer of his age; nor was he less famous for his skill in the scriptures, fathers, and canon-law. King William, as often as he went into Normandy, charged him with the chief care of the government in England, and by that prince's last disposition, and his express order before his death, Lanfranc crowned his younger son, William Rufus, on the twenty-ninth of September, 1087. He survived two years, his death happening on the twenty-eighth of May, 1089, in the nineteenth year of

the monks murmured on account of his youth; but, by patience and sweetness, he won the affections of them all, and by little condescensions at first so worked upon an irregular young monk, called Osbern, as to perfect his conversion, and make him one of the most fervent. He had indeed so great a knowledge of the hearts and passions of men, that he seemed to read their interior in their actions; by which he discovered the sources of virtues and vices, and knew how to adapt to each proper advice and instructions; which were rendered most powerful, by the mildness and charity with which he applied them. And in regard to the management and tutoring of youth, he looked upon excessive severity as highly pernicious. Eadmer has recorded a conversation he had on this subject with a neighbouring abbot,(1) who, by a conformity to our saint's practice and advice in this regard, experienced that success in his labours which he had till then aspired to in vain, by harshness and severity.

St. Anselm applied himself diligently to the study of every part of theology, by the clear light of scripture and tradition.

(1) N. 30.

his archiepiscopal dignity. He was buried in Christ-Church at Canterbury.

His genuine commentary on St. Paul's epistles, Mabillon was possessed of, and promised to publish, but was prevented by death; that given by D'Achery upon this subject is certainly not his. His statutes for the Benedictin order in England, published by Dom Reyner, the first abbot of Lumbspring; his notes upon Cassian's conferences, with his treatise against Berengarius, and sixty letters, make up the most correct edition of his works given by Luke D'Achery, with useful notes in one volume, in folio, in 1648, and in the last edition of the Bibliotheca Patrum. To these we may add his discourse in the council of Winchester, in 1076. Also his Sentences, an excellent ascetic work for the use of monks, discovered by Dom Luke D'Achery twelve years after the publication of his works, and published by him in the fourth tome of his Spicilege, and inserted t. 18. Biblioth. Patr. p. 83. The treatise On the Secret of Confession, by some attributed to Lanfranc, seems not to be his genuine work. His comments on the Psalms, his history of William the Conqueror, or rather panegyric, and some other works, quoted by several writers under his name, seem lost. We have his life written by Milo Crespin, a monk of Bec, his cotemporary in the Chronicle of Bec, and Eadmer's Hist. Novorum, &c. Other monuments relating to his history, are collected by Luke D'Achery and Mabillon. Capgrave and Trithemius honour him with the title of saint on the twenty-eighth of May, on which day his life is given in Britannia Sancta. But it is certain that no marks of such an honour have ever been allowed to his memory, either at Canterbury, Caën, or Bec, nor, as it seems, in any other church: and William Thorn's chronicle is a proof that all had not an equal idea of his extraordinary sanctity. His memory is justly vindicated against some moderns, by Wharton, in his Anglia Sacra. On Lanfranc, see Ceillier, t. 21. p. 1. Hist. Liter. de la France, t. 10. p. 260.

Whilst he was prior at Bec, he wrote his Monologium, so called, because in this work he speaks alone, explaining the metaphysical proofs of the existence and nature of God. Also his Proslogium, or contemplation of God's attributes, in which he addresses his discourse to God, or himself. The Meditations, commonly called the Manual of St. Austin, are chiefly extracted out of this book. It was censured by a neighbouring monk, which occasioned the saint's Apology. These, and other the like works, shew the author to have excelled in metaphysics all the doctors of the church, since St. Austin. He likewise wrote, whilst prior, On Truth, On Free-will, and On the Fall of the Devil, or, On the Origin of Evil: also his Grammarian, which is, in reality, a treatise on Dialectic, or the art of reasoning.

Anselm's reputation drew to Bec great numbers from all the neighbouring kingdoms. Herluin dying, in 1078, he was chosen abbot of Bec, being forty-five years old, of which he had been prior fifteen. The abbey of Bec being possessed at that time of some lands in England, this obliged the abbot to make his appearance there in person, at certain times. This occasioned our saint's first journies thither, which his tender regard for his old friend Lanfranc, at that time archbishop of Canterbury, made the more agreeable. He was received with great honour and esteem by all ranks of people, both in church and state; and there was no one who did not think it a real misfortune, if he had not been able to serve him in something or other. King William himself, whose title of Conqueror rendered him haughty and inaccessible to his subjects, was so affable to the good abbot of Bec, that he seemed to be another man in his presence. The saint, on his side, was all to all, by courtesy and charity, that he might find occasions of giving every one some suitable instructions to promote their salvation; which were so much the more effectual, as he communicated them, not as some do with the dictatorial air of a master, but in a simple familiar manner, or by indirect, though sensible examples. In the year 1092, Hugh, the great earl of Chester, by three pressing messages, entreated Anselm to come again into England, to assist him, then dangerously sick, and to give his advice

about the foundation of a monastery, which that nobleman had undertaken at St. Wereburge's Church at Chester. A report that he would be made archbishop of Canterbury, in the room of Lanfranc, deceased, made him stand off for some time: but he could not forsake his old friend in his distress, and at last came over. He found him recovered, but the affairs of his own abbey, and of that which the earl was erecting, detained him five months in England. The metropolitan see of Canterbury had been vacant ever since the death of Lanfranc, in 1089. The sacrilegious and tyrannical king William Rufus, who succeeded his father in 1087, by an injustice unknown till his time, usurped the revenues of vacant benefices, and deferred his permission, or Congè d'elire, in order to the filling the episcopal sees, that he might the longer enjoy their income. Having thus seized into his hands the revenues of the archbishopric, he reduced the monks of Canterbury to a scanty allowance: oppressing them moreover by his officers with continual insults, threats, and vexations. He had been much solicited, by the most virtuous among the nobility, to supply the see of Canterbury, in particular, with a person proper for that station; but continued deaf to all their remonstrances, and answered them at Christmas, 1093, that neither Anselm nor any other, should have that bishopric whilst he lived; and this he swore to by the holy face of Lucca, meaning a great crucifix in the cathedral of that city, held in singular veneration, his usual oath. He was seized soon after with a violent fit of sickness, which in a few days brought him to extremity. He was then at Gloucester, and seeing himself in this condition, signed a proclamation, which was published, to release all those that had been taken prisoners in the field, to discharge all debts owing to the crown, and to grant a general pardon: promising likewise to govern, according to law, and to punish the instruments of injustice with exemplary severity. He moreover nominated Anselm to the see of Canterbury, at which all were extremely satisfied but the good abbot himself, who made all the decent opposition imaginable; alleging his age, his want of health and vigour enough for so weighty a charge, his unfitness for the ma-

nagement of public and secular affairs, which he had always declined to the best of his power. The king was extremely concerned at his opposition, and asked him, why he endeavoured to ruin him in the other world, being convinced that he should lose his soul in case he died before the archbishopric was filled. The king was seconded by the bishops and others present, who not only told him they were scandalized at his refusal, but added, that, if he persisted in it, all the grievances of the church and nation would be placed to his account. Thereupon they forced a pastoral staff into his hands, in the king's presence, carried him into the church, and sung Te Deum on the occasion. This was on the sixth of March, 1093. He still declined the charge, till the king had promised him the restitution of all the lands that were in the possession of that see in Lanfranc's time, Anselm also insisted that he should acknowledge Urban II. for lawful pope. Things being thus adjusted, Anselm was consecrated with great solemnity on the fourth of December, in 1093.

Anselm had not been long in possession of the see of Canterbury, when the king, intending to wrest the dutchy of Normandy out of the hands of his brother Robert, made large demands on his subjects for supplies. On this occasion, not content with the five hundred pounds (a very large sum in those days) offered him by the archbishop, the king insisted, at the instigation of some of his courtiers, on a thousand, for his nomination to the archbishopric, which Anselm constantly refused to pay: pressing him also to fill vacant abbeys, and to consent that the bishops should hold councils as formerly, and be allowed by canons to repress crimes and abuses, which were multiplied, and passed into custom, for want of such a remedy, especially incestuous marriages and other abominable debaucheries. The king was extremely provoked, and declared no one should extort from him his abbeys any more than his crown.[c] And from that day he sought to deprive Anselm of his see. William, bishop of Durham, and the other prelates, acquiesced readily in the

[c] He did not think himself a complete monarch, as Eadmer says, unless he melted the mitre into the crown, and engrossed the possession of all jurisdiction, both spiritual and temporal, p. 28.

king's orders, by which he forbade them to obey him as their primate, or treat him as archbishop, alleging for reason that he obeyed pope Urban, during the schism, whom the English nation had not acknowledged. The king, having brought over most of the bishops to his measures, applied to the temporal nobility, and bid them disclaim the archbishop: but they resolutely answered, that since he was their archbishop, and had a right to superintend the affairs of religion, it was not in their power to disengage themselves from his authority, especially as there was no crime or misdemeanour proved against him. King William then, by his ambassador, acknowledged Urban for true pope, and promised him a yearly pension from England, if he would depose Anselm; but the legate, whom his holiness sent, told the king that it was what could not be done. St. Anselm wrote to the pope to thank him for the pall he had sent him by that legate, complaining of the affliction in which he lived under a burden too heavy for him to bear, and regretting the tranquillity of his solitude which he had lost.[2] Finding the king always seeking occasions to oppress his church, unless he fed him with its treasures, which he regarded as the patrimony of the poor (though he readily furnished his contingent in money and troops to his expeditions and to all public burdens) the holy prelate earnestly desired to leave England, that he might apply, in person, to the pope for his counsel and assistance. The king refused him twice: and, on his applying to him a third time, he assured the saint that, if he left that kingdom, he would seize upon the whole revenue of the see of Canterbury, and that he should never more be acknowledged metropolitan. But the saint, being persuaded he could not in conscience abide any longer in the realm, to be a witness of the oppression of the church, and not have it in his power to remedy it, set out from Canterbury, in October 1097, in the habit of a pilgrim; took shipping at Dover, and landed at Witsan, having with him two monks, Eadmer, who wrote his life, and Baldwin. He made some stay at Cluni with St. Hugh, the abbot, and at Lyons with the good arch-

(2) B. 3. ep. 37.

bishop Hugh. It not being safe travelling any further towards Rome at that time, on account of the antipope's party lying in the way; and Anselm falling sick soon after, this made it necessary for him to stay longer at Lyons than he had designed. However, he left that city the March following, in 1098, on the pope's invitation, and was honourably received by him. His Holiness, having heard his cause, assured him of his protection, and wrote to the king of England for his re-establishment in his rights and possessions. Anselm also wrote to the king at the same time; and, after ten days' stay in the pope's palace, retired to the monastery of St. Saviour in Calabria, the air of Rome not agreeing with his health. Here he finished his work entitled, Why God was made Man? in two books, shewing, against infidels, the wisdom, justice, and expediency of the mystery of the incarnation for man's redemption. He had begun this work in England, where he also wrote his book On the Faith of the Trinity and Incarnation, dedicated to pope Urban II. in which he refuted Roscelin, the master, Peter Abailard, who maintained an erroneous opinion in regard to the Trinity. Anselm, charmed with the sweets of his retirement, and despairing of doing any good at Canterbury, hearing by new instances that the king was still governed by his passions, in open defiance to justice and religion, earnestly entreated the pope, whom he met at Aversa, to discharge him of his bishopric; believing he might be more serviceable to the world in a private station. The pope would by no means consent, but charged him upon his obedience not to quit his station: adding, that it was not the part of a man of piety and courage to be frightened from his post purely by the dint of browbeating and threats, that being all the harm he had hitherto received. Anselm replied, that he was not afraid of suffering, or even losing his life in the cause of God; but that he saw there was nothing to be done in a country where justice was so over-ruled as it then was in England. However, Anselm submitted, and in the mean time returned to his retirement, which was a cell called Slavia, situated on a mountain, depending on the monastery of St. Saviour. That he might live in the merit of obedience, he prevailed with

the pope to appoint the monk Eadmer his inseparable companion, to be his superior, nor did he do the least thing without his leave.

The pope having called a council, which was to meet at Bari, in October 1098, in order to effect a reconciliation of the Greeks with the catholic church, ordered the saint to be present at it. It consisted of one hundred and twenty-three bishops. The Greeks having proposed the question about the procession of the Holy Ghost, whether this was from the Father only, or from the Father and the Son; the disputation being protracted, the pope called aloud for Anselm, saying: "Anselm, our father and our master, where are you?" And causing him to sit next to him, told him that the present occasion required his learning and elocution to defend the church against her enemies, and that he thought God had brought him thither for that purpose. Anselm spoke to the point with so much learning, judgment, and penetration, that he silenced the Greeks, and gave such a general satisfaction, that all present joined in pronouncing Anathema against those that should afterward deny the procession of the Holy Ghost from both the Father and the Son. This affair being at an end, the proceedings of the king of England fell next under debate. And on this occasion his simony, his oppressions of the church, his persecution of Anselm, and his incorrigibleness, after frequent admonitions, were so strongly represented, that the pope, at the instance of the council, was just going to pronounce him excommunicated. Anselm had hitherto sat silent, but at this he rose up, and casting himself on his knees before the pope, entreated him to stop the censure. And now the council, who had admired our saint for his parts and learning, were further charmed with him on account of his humane and Christian dispositions, in behalf of one that had used him so roughly. The saint's petition in behalf of his sovereign was granted; and, on the council breaking up, the pope and Anselm returned to Rome. The pope, however, sent to the king a threat of excommunication, to be issued in a council to be shortly after held at Rome, unless he made satisfaction: but the king, by his ambassador, obtained a long delay.

Anselm staid some time at Rome with the pope, who always placed him next in rank to himself. All persons, even the schismatics, loved and honoured him; and he assisted with distinction at the council of Rome, held after Easter, in 1099. Immediately after the Roman council he returned to Lyons, where he was entertained by the archbishop Hugh, with all the cordiality and regard imaginable; but saw no hopes of recovering his see so long as king William lived. Here he wrote his book, On the Conception of the Virgin, and on original Sin, resolving many questions relating to that sin. The archbishop of Lyons gave him in all functions the precedence, and all thought themselves happy who could receive any sacrament from his hands. Upon the death of Urban II. he wrote an account of his case to his successor, Pascal II. King William Rufus being snatched away by sudden death, without the sacraments, on the second of August, 1100, St. Anselm, who was then in the abbey of Chaize-Dieu, in Auvergne, lamented bitterly his unhappy end, and made haste to England, whither he was invited by king Henry I. He landed at Dover on the twenty-third of September, and was received with great joy and extraordinary respect. And having in a few days recovered the fatigue of his journey, went to wait on the king, who received him very graciously. But this harmony was of no long continuance. The new king required of Anselm to be re-invested by him, and do the customary homage of his predecessors for his see; but the saint absolutely refused to comply, and made a report of the proceedings of the late synod at Rome, in which the laity that gave investitures for abbeys or cathedrals were excommunicated; and those that received such investitures were put under the same censure. But this not satisfying the king, it was agreed between them to consult the pope upon the subject. The court in the mean time was very much alarmed at the preparations making by the king's elder brother, Robert, duke of Normandy; who, being returned from the holy war in Palestine, claimed the crown of England, and threatened to invade the land. The nobles, though they had sworn allegiance to Henry, were ready enough to join him; and, on his landing with a formidable army at Ports-

mouth, several declared for the duke. The king being in great danger of losing his crown, was very liberal in promises to Anselm on this occasion; assuring him that he would henceforward leave the business of religion wholly to him, and be always governed by the advice and orders of the apostolic see. Anselm omitted nothing on his side to prevent a revolt from the king. Not content with sending his quota of armed men, he strongly represented to the disaffected nobles the heinousness of their crime of perjury, and that they ought rather lose their lives than break through their oaths, and fail in their sworn allegiance to their prince. He also published an excommunication against Robert, as an invader, who thereupon came to an accommodation with Henry, and left England. And thus, as Eadmer relates, the archbishop, strengthening the king's party, kept the crown upon his head. Amidst his troubles and public distractions, he retired often in the day to his devotions, and watched long in them in the night. At his meals, and at all times, he conversed interiorly in heaven. One day, as he was riding to his manor of Herse, a hare, pursued by the dogs, ran under his horse for refuge: at which the saint stopped, and the hounds stood at bay. The hunters laughed, but the saint said, weeping, " This hare puts me in mind of a poor " sinner just upon the point of departing this life, surrounded " with devils, waiting to carry away their prey." The hare going off, he forbade her to be pursued, and was obeyed, not a hound stirring after her. In like manner, every object served to raise his mind to God, with whom he always conversed in his heart, and, in the midst of noise and tumult, he enjoyed the tranquillity of holy contemplation; so strongly was his soul sequestered from, and raised above the world.

King Henry, though so much indebted to Anselm, still persisted in his claim of the right of giving the investitures of benefices. Anselm, in 1102, held a national council in St. Peter's church at Westminster, in which, among other things, it was forbid to sell men like cattle, which had till then been practised in England; and many canons relating to discipline were drawn up. He persisted to refuse to ordain bishops, named by the king, without a canonical elec-

tion. The contest became every day more serious. At last, the king and nobles persuaded Anselm to go in person, and consult the pope about the matter: the king also sent a deputy to his Holiness. The saint embarked on the twenty-seventh of April, in 1103. Pope Paschal II. condemned the king's pretensions to the investitures, and excommunicated those who should receive church dignities from him. Saint Anselm being advanced, on his return to England, as far as Lyons, received there an intimation of an order from king Henry, forbidding him to proceed on his journey home, unless he would conform to his will. He therefore remained at Lyons, where he was much honoured by his old friend the archbishop Hugh. From thence he retired to his abbey of Bec, where he received from the pope a commission to judge the cause of the archbishop of Rouen, accused of several crimes. He was also allowed to receive into communion such as had accepted investitures from the crown, which, though still disallowed of, the bishops and abbots were so far dispensed with as to do homage for their temporalities. The king was so pleased with this condescension of the pope, that he sent immediately to Bec, to invite St. Anselm home in the most obliging manner, but a grievous sickness detained him. The king coming over into Normandy in 1106, articles of agreement were drawn up between him and the archbishop, at Bec, pursuant to the letter St. Anselm had received from Rome a few months before: and the pope very readily confirmed the agreement. In this expedition, Henry defeated his brother Robert, and sent him prisoner into England, where he died. St. Anselm hereupon returned to England, in 1106, and was received by the queen Maud, who came to meet him, and by the whole kingdom of England, as it were in triumph.[d]

(d) His exterior occupations did not hinder him from continuing to employ his pen in defence of the church. Towards the end of his life, he wrote a book, On the Will, shewing its different acceptations: also his learned treatise, On the Concord of Divine Foreknowledge, Predestination, and Grace with Free-will; and a tract, On Azymes, against the Greeks: another, On the difference of the Sacraments, viz. in the Latin and Greek Ceremonies; and a work, On the prohibited Marriages of Relations. His epistles are divided into four books: the first contains those which he wrote before he was abbot: the

The last years of his life, his health was entirely broken. Having for six months laboured under an hectic decay, with an entire loss of appetite, under which disorder he would be carried every day to assist at holy mass: he happily expired,

second those whilst he was abbot: the third and fourth those he wrote whilst archbishop. The Elucidarium on theology is unworthy his name, though it has sometimes past under it by mistake: as have the discourse on the Conception of the Blessed Virgin: and the Commentaries on St. Paul's Epistles, by Hervæus, a Benedictin monk, prior of Bourg-Dieu in Berry, in 1140. (See D'Achery, Spicileg. t. 3. p. 461.) The poem, On the Contempt of the World, is the work of Roger of Caën, monk at Bec, whilst Saint Anselm was prior; as Mabillon shews, (Annal. l. 65. n. 41. p. 134. & Ceillier, t. 21. p. 305.) The treatise on the Excellence of the Blessed Virgin, was wrote by Eadmer, the disciple of our saint, who died prior at Canterbury in 1137. St. Anselm, in his dogmatical writings, sticks close to the fathers, especially to Saint Austin. He gathers the doctrine of the points he treats of into a regular system, in a clear method, and a chain of close reasoning: the method which St. John Damascen had followed among the Greeks, in his books on the Orthodox Faith, and which among the Latins, Peter Lombard bishop of Paris, (from his abridgment of divinity, which was called his four books of Sentences, surnamed the Master of the Sentences,) and all the schoolmen have followed ever since. Whence St. Anselm is regarded as the first of the scholastic theologians, as St. Bernard closes the list of the fathers of the church. Dom Gerberon published an abridgment of Saint Anselm's doctrine, entitled S. Anselmus per se docens, in 12mo. An. 1692. Dom Joseph Saens (cardinal d'Aguirre) gave commentaries on St. Anselm's dogmatical works, under the title of Theologia S. Anselmi, printed in three volumes in folio, at Salamanca, in 1679, and with corrections and additions at Rome, in 1688. He intended a fourth volume on the Saint's Prayers and Meditations; which he never executed. This work was dedicated to pope Innocent XI. At the request of several Benedictin monasteries in Italy, that pope in a brief, addressed to the Anselmist Benedictin monks at Rome, orders that no professor in their schools ever depart from the theological principles laid down by St. Anselm, which these theologians join with those of Saint Austin and St. Thomas Aquinas, to which they are always conformable.

Only public occasions engaged St. Anselm in this literary career for the defence of the church. It was rather his delight to be employed in the interior exercises of devotion, being himself one of the most eminent masters in the contemplative way; of which spirit his ascetic works will be an eternal monument. They consits of Exhortations, Prayers, Hymns and Meditations, to be best read in the new edition of his works by the Benedictins. They are written with a moving unction, and express a most tender devotion, especially to the cross and passion of Christ, to the holy sacrament of the altar, and to the Blessed Virgin; and an ardent love of God, and of our divine Redeemer. Eadmer, his disciple and constant companion, who has given us his life in two books, and a separate book of New Transactions (chiefly containing the saint's public actions and troubles) has also left us the book of his Similitudes, collected, from his maxims and sentences. He informs us that the saint used to say, that if he saw hell open and sin before him, he would leap into the former, to avoid the latter. Such indeed are to be the dispositions of every good Christian: but only an extraordinary impulse of fervour like this saint's, can make such metaphysical suppositions seasonable. The same author relates a vision seen by the saint, representing the world like a fetid torrent, the persons drowned in which, seemed carried down by its impetuous stream. The last edition of St. Anselm's works was given by Gerberon, the Maurist monk, in 1675, reprinted in 1721.

laid on sack-cloth and ashes, at Canterbury, on the twenty-first of April, 1109, in the sixteenth year of his episcopal dignity, and of his age the seventy-sixth. He was buried in his cathedral. By a decree of Clement XI. in 1720,(9) he is honoured among the doctors of the church. We have authentic accounts of many miracles wrought by this saint in the histories of Eadmer and others.

St. Anselm had a most lively faith of all the mysteries and great truths of our holy religion; and by the purity of his heart, and an interior divine light, he discovered great secrets in the holy scriptures, and had a wonderful talent in explaining difficulties which occur in them. His hope for heavenly things gave him a wonderful contempt and disgust of the vanities of the world, and he could truly say with the apostle, he was crucified to the world, and all its desires. By an habitual mortification of his appetite in eating and drinking, he seemed to have lost all relish in the nourishment which he took. His fortitude was such, that no human respects, or other considerations, could ever turn him out of the way of justice and truth; and his charity for his neighbour seemed confined by no bounds: his words, his writings, his whole life breathed forth this heavenly fire. He seemed to live, says his faithful disciple and historian, not for himself, but for others; or rather so much the more for himself by how much the more profitable his life was to his neighbours, and faithful to his God. The divine love and law were the continual subjects of his meditations day and night. He had a singular devotion to the passion of our Lord, and to his Virgin mother. Her image at Bec, before which, at her altar, he daily made long prayers whilst he lived in that monastery, is religiously kept in the new sumptuous church. His horror of the least sin is not to be expressed. In his Proslogium, meditations, and other ascetic works, the most heroic and inflamed sentiments of all these virtues, especially of compunction, fear of the divine judgments, and charity are expressed in that language of the heart which is peculiar to the saints.

(9) Bullar. Rom. t. 1. p. 441. & Clemens XI. Op. t. 2. p. 1215.

ST. ANASTASIUS THE SINAITE, ANCHORET.

He testifies of himself, that in his tender years he listened to the gospel with no less respect than if he had heard Christ himself speak; and received the blessed eucharist with the same love and tenderness as if he embraced him visibly present. After visiting the holy places at Jerusalem, he went to mount Sinai, and was so much edified by the sight of the angelical lives of the hermits who inhabited it, that he built himself a cell among them. Here, perfectly dead to all earthly things and to himself, he deserved, by prayer and obedience, to receive from God the double talent of wisdom and spiritual science, the treasures of which are only communicated to the humble. He often left his desert to defend the church. At Alexandria he publicly convicted certain chiefs of the Acephali heretics, that, in condemning St. Flavian, they had condemned all the fathers of the church, insomuch that the people could scarce be contained from stoning them. He confuted them by an excellent work entitled Odegus, or the Guide; in which, besides refuting the Eutychian errors, he lays down rules against all heresies. He has also left several ascetic works, full of piety and devotion. In his discourse on the Synaxis or mass, he urges the duties of the confession of sins to a priest, respect at mass, and pardon of injuries in so pathetic a manner, that Canisius and Combefis recommend this piece to the diligent perusal of all preachers. This saint was living in 678, as Ceillier demonstrates from certain passages in his Odegus.(1) See Henschenius, t. 2. Apr. p. 850. Ceillier, t. 17.

ST. ANASTASIUS I. PATRIARCH OF ANTIOCH,

Whom Nicephorus and many moderns confound with the Sinaite, (which last certainly lived sixty years after the death of the patriarch,) was a man of singular learning and piety. When any persons in his company spoke of temporal affairs,

(1) T. 17. p. 431.

he seemed to have neither ears to hear, nor tongue to give any answer, observing a perpetual silence, as Evagrius reports of him, except when charity or necessity compelled him to speak. He had an extraordinary talent in comforting the afflicted. He vigorously opposed the heresy which the emperor Justinian maintained in his dotage, that the body of Christ during his mortal life was not liable to corruption and pain; and wrote upon that subject with propriety, elegance, and choice of sentiments. The emperor resolved to banish him, but was prevented by death. However, his successor, Justin the Younger, a man corrupted in his morals, expelled him from his see; which he recovered again twenty-three years after, in 593. He held it five years longer, and, dying in 598, left us several letters and very pious sermons. See Henschenius, t. 2. Apr. p. 853. Evagr. Hist. l. 4. c. 38, 39, &c.

ST. ANASTASIUS, SURNAMED THE YOUNGER,
PATRIARCH OF ANTIOCH,

Who succeeded the above-mentioned. In 610, he was slain by the Jews, in a sedition, on the twenty-first of December, and in the Roman Martyrology is honoured on that day as a martyr.

ST. BEUNO, OR BEUNOR, ABBOT OF CLYNNOG,
IN CAERNARVONSHIRE, C.

He was a native of Powis-land,[a] and son of Beugi, or as

(a) Powis-land was a great principality in Wales, and anciently comprised all the country that lay between the Severn as high as the bridge at Gloucester, the Dee, and the Wye. The capital was Pen-gwern, now Shrewsbury. King Offa, to restrain the daily incursions and depredations of the Welch, drove them out of all the plain country into the mountains, and annexed the country about the Severn and the Wye to his kingdom of Mercia, and for a curb, made a deep ditch, extending from one sea to the other, called Clawdh Offa, *i. e.* Offa's dike. On this account the royal seat of the princes of Powis was translated from Pen-gwern to Mathraval, in Montgomeryshire. In the time of St. Beuno, Brochwel, called by some, in Latin, Brochmaelus, was king of Powis and Chester. He resided at Pen-gwern, in the house where, since, the college and church of St. Chad were built; was religious, and a great friend to the monks of Bangor.

the Welsh write it, Hywgi, grandson to the prince of Powisland, or at least part of it, called Glewisig. For the sake of his education he was sent into Arvon, the territory opposite to Anglesey, from which island it is separated by the river, or rather arm of the sea, called Menai. This country was also called Snowdon forest, from its hills, the highest in Britain,

When Ethelred, the Pagan Saxon king of Northumberland, had massacred a great number of them, Brochwel assembled an army, and being joined by Cadfan, king of Britain, Morgan, king of Demetia, (now Caermarthenshire, Pembrokeshire, and Cardiganshire,) and Blederic, king of Cornwall, gave a memorable overthrow to Ethelred, upon the river Dee, in the year 617. Brochwel was soon after succeeded in Powis by his son, Cadelh-Egbert, king of England, who, having discomfited the Danes and Welsh together at Hengist-down, about the year 820, made all Wales tributary, and annexed Chester, called till then Caer Dheon ar Dhyfrdwy, for ever to England, which till then had remained in the hands of the Welch. Under king Ethelwulph, Berthred, his tributary king of Mercia, defeated and slew at Kettel, Merfyn Frych, king of the Welch. But his son Roderic, surnamed Mawr, or the Great, united all Wales in his dominion in 843. But in 877 left it divided among his three elder sons, having built for each a royal palace. That of Gwineth, or North-Wales, at Aberffraw, he gave his eldest son Anarawd: that of South-Wales at Dinefawr, or Cardigan, he left to Cadelh: and to his third son Merfyn he gave Powis, with the palace of Mathrafel; but this was soon usurped by Cadelh, and added to South-Wales. King Athelstan drove the Britons from Exeter, and confined them in Cornwall, beyond the river Cambria, now Tamar, and in Wales beyond the Wye. All Wales was again united under Howel Dha, *i. e.* Howel the Good, in 940, who, having been long prince of South-Wales and Powis, was, for his great probity, elected king of North-Wales. He drew up the code of the Welsh laws, which he prevailed upon the pope to confirm, and Lambert, archbishop of St. David's, to declare all transgressors excommunicated. He died in peace in 948, and his kingdom was parcelled among his four sons, and the sons of the last king of North-Wales: but by his laws all the other princes in Wales paid homage to the prince of North-Wales. Lewelyn ap Gryffydh, the brave last prince of North-Wales, after many great exploits, being betrayed and slain near the river Wye, Edward I. in the twelfth year of his reign, united Wales to England, built two castles in North-Wales, at Conwey and Caernarvon, and caused his queen Eleonore to lie-in soon after in the latter place, that in his new-born son Edward II. he might give the Welch a prince, according to his terms, who was born in Wales, could speak no English, and was of an unblemished character. King Henry VII. abolished the oppressive laws which his predecessors had made against the Welch, and Henry VIII. ordered their code and customs to be laid aside, and the English laws to take place in Wales.

Public annals of Wales were kept, in which all things memorable were recorded, in the two great monasteries of Conwey in North-Wales, and Ystratflur in South-Wales, where the princes and other great men of that country were buried. These were compared together every three years, when the Beirdh, or Bards, *i. e.* learned writers, belonging to those two houses, made their visitations called Clera. These annals were continued to the year 1270, a little before the death of the last prince Lhewelyn, slain at Buelht, near the Wye, in 1283. Gutryn Owen took a copy of these annals, in the reign of Edward IV. Humphrey Lloyd, the great British antiquarian, in the reign of Henry VII. translated them into English. And from them David Powel compiled his history of Wales, under queen Elizabeth, augmented by Mr. W. Wynne, in 1697.

which derive their name from the snow which covers them, being called in Welch Craig Eriry, words of the same import with their English name Snowdon. These mountains afford such an impregnable retreat, and so much good pasture, that the usual style of the sovereigns was, Princes of North-Wales, and Lords of Snowdon. Sejont, called by the Romans Segontium, was the capital city, situated on the river Sejont. Its ruins are still visible near the town and castle of Caernarvon, (or city of Arvon,) built by Edward I. on the mouth of the river, at the great ferry over to Anglesey. That island had been, under the pagan Britons, the chief seat of the Druids, and was afterward illustrious for many holy monks and hermits. On the coast opposite to this island, in the county of Caernarvon, stood three great monasteries: that of Clynnog Fawr, near Sejont, or Caernarvon; that of Conway, on the extremity of this county, towards Denbighshire, on the river Conway, which separates the two counties; from which it is called Aberconway, that is, Mouth of the Conway. It was the burying-place of the princes of North-Wales. Edward I. built there a strong castle and town facing Beaumaris, the capital of Anglesey, though the passage here is much broader than from Caernarvon. Bangor, or Banchor, *i. e.* White Choir, or Place of the Choir, was on the same coast, in the mid-way between Caernarvon and Aberconway. This monastery and bishopric were founded by St. Daniel, about the year 525. The very town was formerly called Bangor Fawr, or the Great Bangor: but the monastery and city were destroyed by the Danes; and, though the bishopric still subsists, the town is scarce better than a village. St. Beuno seems to have had his education in the monastery of Bangor: he afterward became the father and founder of several great nurseries of saints. Two monasteries he built in the isle of Anglesey, Aberffraw and Trefdraeth, of both which churches he is to this day titular saint. On the continent, he founded Clynnog, or Clynnoc fechan, *i. e.* Little Clynnog; and Clynnog Fawr, or Vawr, *i. e.* Great Clynnog. This last was situated near the river Sejont, and the present Caernarvon. Cadvan was at that time king of North-Wales, and had lately gained a great victory over Ethelred, king of the pagan Eng-

lish Saxons of Northumberland, who had barbarously massacred the poor monks of Bangor, in the year 607, or somewhat later. St. Beuno made the king a present of a golden sceptre, and the prince assigned a spot to build his monastery upon, near Fynnon Beuno, or Beuno's well, in the parish of Llanwunda, of which he is titular saint. But when he was beginning to lay the foundation, a certain woman came to him with a child in her arms, saying, that ground was this infant's inheritance. The holy man, much troubled hereat, took the woman with him to the king, who kept his court at Caer Sejont, and told him, with a great deal of zeal and concern, that he could not devote to God another's patrimony. The king, refusing to pay any regard to his remonstrances, the saint went away. But one Gwyddeiant, cousin-german to the king, immediately went after him, and bestowed on him the township of Clynnog-Fawr, his undoubted patrimony, where Beuno built his church about the year 616. King Cadvan died about that time; but his son and successor Cadwallon surpassed him in his liberality to the saint and his monastery. It is related, amongst other miracles, that when a certain man had lost his eye-brow by some hurt, St. Beuno healed it by applying the iron point of his staff: and that from this circumstance a church four miles from Clynnog, perhaps built by the person so healed, retains to this day the name of Llanael hayarn, *i. e.* church of the Iron brow: though popular tradition is not perhaps a sufficient evidence of such a miracle; and some other circumstance might give occasion to the name. Some farther account of St. Beuno will be given in the life of St. Wenefride. The year of his death is no where recorded. He is commemorated on the fourteenth of January and twenty-first of April. And on Trinity Sunday great numbers resort to the wakes at Clynnog, and formerly brought offerings to the church.

This monastery passed afterward into the hands of Benedictins of the congregation of Clugni: whence it had the name of Clynnog, or Clunnoc, being formerly known only by that of its founder. The church, built of beautiful stone, is so large and magnificent as to remain to this day the greatest ornament and wonder of the whole country, especially Saint

Beuno's chapel, which is joined to the church by a portico. In this chapel, the fine painted or stained glass in the large windows is much effaced and destroyed, except a large figure of our Blessed Saviour extended on the cross. Opposite to this crucifix, about three yards from the east window, is Saint Beuno's tomb, raised above the ground, and covered with a large stone, upon which people still lay sick children, in hopes of being cured. This great building, though very strong, is in danger of decaying for want of revenues to keep it in repair. Those of the monastery were chiefly settled on the Principal of Jesus College in Oxford, except what was reserved for the maintenance of a vicar to serve the parish. Some still bring offerings of some little piece of silver, or chiefly of lambs, which are sold by the church-wardens, and the money put into St. Beuno's box, to be employed in repairing the chapel. From an ancient custom, farmers in that country continue to print on the foreheads of their sheep what they call St. Beuno's mark. Mr. Robert Vaughan of Hengwrt, the great Welsh antiquarian, has given us an ample list of benefactions bestowed upon Clynnoc, by princes and others. On St. Beuno see his MS. life, Howel's History of Wales, p. 11 and 12. and a long curious letter, concerning him and this church, which the compiler received from the Rev. Mr. Farrington, the ingenious vicar of Clynnog-Fawr, or Vawr, as the Welsh adjective Mawr great, is writ in several parts of Wales.

ST. EINGAN, OR ENEON, C.

Eneon Bhrenin, called, by the Latin writers of the Scotish history, Anianus, was a king of the Scots, in a considerable part of North-Britain, and son of Owen Danwyn, the son of Eneon Yrth, son of Cunedha Wlegin, king of Cambria, a very powerful prince in the southern parts of Scotland, in which Cumberland and the neighbouring parts of England were then comprised. Eingan was cousin-german to the great Maelgwn Gwyneth, king of Britain in North-Wales, whose father was Caswallon lawhir, the brother of Owen Danwyn; and his mother Medif, daughter of Voilda ap Talu Traws, of Nanconwey, near Bangor. Eingan, or Eigan, leaving

his royalty in the North, went into Gwyneth, the old name of North-Wales, probably from the great prince of that name. There he retired to Lhyn, or Lheyn, now a deanery in the diocess and archdeaconry of Bangor. In that part he built a church, and spent the remainder of his days in the fear and service of God. He seems to have died about the year 590. St. Eingan is titular saint of this church, called to this day Llanengan. See Powel's History of Wales, p.12. and Brown-Willis's survey of Bangor.

ST. MALRUBIUS, MARTYR,

Led an austere monastic life in the mountainous country of Abur-Crossain, in the county of Ross in Ireland, when certain Norway pirates landing there in 721, for attempting to preach Christ to them, he was massacred by them with many wounds, in the eightieth year of his age, probably on the twenty-first of April, his festival in Connaught. See Colgan's MSS.

APRIL XXII.

SS. SOTER AND CAIUS, POPES,

MARTYRS.

St. Soter was raised to the papacy upon the death of St. Anicetus, in 173. By the sweetness of his discourses, he comforted all persons with the tenderness of a father, and assisted the indigent with liberal alms, especially those who suffered for the faith. He liberally extended his charities, according to the custom of his predecessors, to remote churches, particularly to that of Corinth, to which he addressed an excellent letter, as St. Dionysius of Corinth testifies in his letter of thanks, who adds that his letter was found worthy to be read

for their edification on Sundays at their assemblies to celebrate the divine mysteries, together with the letter of St. Clement, pope. St. Soter vigorously opposed the heresy of Montanus, and governed the church to the year 177. See Eusebius, from whose ecclesiastical history these few circumstances are gleaned. In the Martyrologies this pope is styled a martyr.

ST. CAIUS, POPE.

Succeeded St. Eutychian in the apostolic see, in 283. The church then enjoyed a calm, but was soon after disturbed by a tumultuous persecution for two years, on the death of Carinus. St. Caius encouraged St. Sebastian and the other martyrs and confessors. However, to preserve himself for his flock, he withdrew for a time to avoid the fury of the storm. The ancient pontificals say he was of Dalmatia, and related to the emperor Dioclesian. Having sat twelve years, four months, and seven days, he died on the twenty-first of April, 296, and was interred on the twenty-second, on which day his name is honoured in the Liberian Calendar. His sufferings obtained him the title of martyr, as Orsi takes notice.(1)

What had not these primitive saints to suffer, not only from the persecutions of infidel princes and magistrates, but also from the ignorance, stupidity, jealousy, and malice of many whom they laboured daily to gain to Christ, and from the manifold trials and dangers of so many souls in their dear flock whom they bore in their hearts, and whose sufferings they felt much more severely than their own! We are not to be surprised.—These were so many special effects of a most tender love and mercy in Him by whose providence these trials were sent them: they were the steps by which their souls were raised to the summit of perfect virtue. We perhaps daily meet with domestic persecutions and contradictions, and look upon them as obstacles to our progress in

(1) T. 3. l. 8. n. 46. p. 500.

the way of perfection, as thorns in our road. They may, indeed, be called thorns, but they produce and guard the sweetest and most beautiful flowers of virtue. It is owing to our sloth, cowardice, and impatience; it is our fault if they are hinderances of what they are designed by God to advance and perfect in our souls. Virtues exercised in prosperity, which are fair to the eye, and applauded by men, are usually false or superficial. A perpetual spring would produce only leaves and flowers, and bring no fruit to maturity. To understand the incomparable value and merit of the little crosses of which we are so apt to complain, we must not lose sight of the saints. Those christian heroes, of whom the world was not worthy, all suffered, and were persecuted many ways. These crosses both purchased and ensured to them their greatest crowns.

SS. AZADES, THARBA,

AND MANY OTHERS, MARTYRS IN PERSIA.

From their genuine acts, by St. Maruthas, in Assemani's Acta Martyrum, t. 1. p. 42.

A. D. 341.

In the thirty-second year of king Sapor II. (which Sozomen and others from him call, by an evident mistake, the thirty-third) on Good-Friday, which fell that year on the seventeenth day of April, according to our solar year, the same day on which St. Simeon and his companions suffered, a most cruel edict was published in Persia, inflicting on all Christians the punishment of instant death or slavery, without any trial or form of judicature. The swords of the furious were every where unsheathed; and Christians looked upon slaughter as their glory, and courageously went out to meet it. They had even in this life the advantage of their enemies, who often trembled or were fatigued, while the persecuted professors of the truth stood unshaken. "The cross grew "and budded upon rivers of blood," says St. Maruthas;

"the troops of the saints exulted with joy, and, being re-"freshed by the sight of that saving sign, were themselves "animated with fresh vigour, and inspired others continually "with new courage. They were inebriated by drinking the "waters of divine love, and produced a new offspring to "succeed them." From the sixth hour on Good-Friday to the second Sunday of Pentecost, that is, Low-Sunday, (the Syrians and Chaldeans calling all the space from Easter-Day to Whitsun-day Pentecost) the slaughter was continued without interruption. The report of this edict no sooner reached distant cities, than the governors threw all the Christians into prisons, to be butchered as soon as the edict itself should be sent them: and upon its arrival in any place, whoever confessed themselves Christians were stabbed, or had their throats cut upon the spot. The eunuch Azades, a very great favourite with the king, was slain on this occasion; but the king was so afflicted at his death, that he thereupon published another edict, which restrained the persecution from that time to the bishops, priests, monks, and nuns. Great numbers also of the soldiery were crowned with martyrdom, besides innumerable others throughout the whole kingdom. Sozomen computes the number at sixteen thousand; but an ancient Persian writer, published by Renaudot, makes it amount to two hundred thousand.[a]

The queen, in the mean time, fell dangerously ill. The Jews, to whom she was very favourable, easily persuaded her that her sickness was the effect of a magical charm or spell, employed by the sisters of the blessed Simeon, to be revenged for their brother's death. One was a virgin, called Tharba, whom Henschenius and Ruinart corruptly call, with the Greeks, Pherbuta. Her sister was a widow, and both had consecrated themselves by vow to God in a state of continency.[b] Hereupon the two sisters were apprehended, and

[a] Concerning those martyrs, see Cassiodorus, Hist. Tripart. l. 3. c. 2. Niceph. l. 8. c. 27.

[b] Many had vowed perpetual chastity from the times of the apostles. We read in the Acts of the apostles, (ch. 21.) of the four virgins, daughters of Philip the deacon. Tertullian cries out, (L. de resur. carnis), "How many voluntary eunuchs! "how many virgins of both sexes!" St. Ambrose (exhort. ad Virg.) mentions virgins consecrated to God by receiving a blessed veil from the hands of the bishop at mass. Some vowed their virginity without receiving the consecrated veil, but wore black or gray modest garments,

with them Tharba's servant, who was also a virgin. Being accused of bewitching the queen, Tharba replied, that the law of God allowed no more of inchantment than of idolatry. And being told they had done it out of revenge, she made answer, that they had no reason to revenge their brother's death, by which he had obtained eternal life in the kingdom of heaven; revenge being moreover strictly forbidden by the law of God. After this they were remanded to prison. Tharba, being extremely beautiful, one of her judges was enamoured of her. He therefore sent her word the next day, that if she would consent to marry him, he would obtain her pardon and liberty of the king. But she refused the offer with indignation, saying, that she was the spouse of Jesus Christ, to whom she had consecrated her virginity, and committed her life; and that she feared not death, which would open to her the way to her dear brother, and to eternal rest from pain. The other two judges privately made her the like proposals, but were rejected in the same manner. They hereupon made their report to the king, as if they had been convicted of the crime; but he, not believing them guilty, was willing their lives should be spared, and their liberty restored to them, on condition they would offer sacrifice to the sun. They declared nothing should ever prevail on them to give to a creature the honour due to God alone; whereupon the Magians cried out: "They are unworthy to live by whose spells the queen is wasting in sickness." And it being left to the Magians to assign their

as a mark of their state. The strictest nuns were those called in Syria, daughters of the covenant; which name included the deaconesses and other canonical maidens, who not only made vows of virginity, but also in many places were appointed to sing divine hymns in the church, as we read in the Syriac life of St. Ephrem. Of this class were all the nuns who suffered in Persia, namely, SS. Varda, the two Theclas, three Maries, Danaeka, Tatona, Mama, Muzachia, Anna. Abiatha, Hates, Mamlaca, Tata, Ama, Adrana, and Maraca; for they are called Bnoth-Kiaina, or daughters of the covenant. All these classes of holy virgins lived in private houses, before monasteries were founded; but never in the same houses with men, as St. Cyprian testifies, (b. 1. ep. 11.) They had consecrated themselves to God by vows of chastity; for St. Cyprian (ibid.) says, that if one of them should fall into incontinence, she would be incestuous and an adulteress, not to a husband, but to Christ. And Tertullian (l. de virg. veland.) calls them sacrilegious, who could throw aside a habit consecrated to God. They employed their time in solitude, hymns, prayers, and fastings, and were like the nuns mentioned by SS. Ambrose, Jerom, &c. in other parts of the church.

punishments, and determine what death they should be put to, they, out of regard to the queen's recovery, as they pretended, ordered their bodies to be sawn in two, and half of each to be placed on each side of a road, that the queen might pass between them, which, they said, would cure her. Even after this sentence, Tharba's admirer found means to let her know, that it was still in her power to prevent her death, by consenting to marry him. But she cried out with indignation: "Most impudent of men, how could you again "entertain such a dishonest thought. For me courageously "to die is to live; but life, purchased by baseness, is worse "than any death." When they were come to the place of execution, each person was tied to two stakes, and with a saw sawn in two; each half, thus separated, was cut into six parts, and being thrown into so many baskets, were hung on two forked stakes, placed in the figure of half crosses, leaving an open path between them; through which the queen superstitiously passed the same day. St. Maruthas adds, that no sight could be more shocking or barbarous, than this spectacle of the martyrs' limbs cruelly mangled, and exposed to scorn. They suffered in the year 341.

SS. EPIPODIUS AND ALEXANDER,

MARTYRS AT LYONS.

They were two gentlemen of that city, though the latter a Grecian by birth, both in the flower of their age, and from the time of their first studies together in the same school, linked by the bands of the strictest friendship, which grew up with them, and was strengthened and spiritualized by their mutual profession of Christianity. This happy union occasioned a mutual assistance and encouragement of each other in piety and all christian virtues; especially purity, sobriety, and the love of God and their neighbour, by which they prepared themselves for martyrdom. They were both in their prime, but neither of them married when the persecution begun, in the seventeenth year of Marcus Aurelius, and 177th of Jesus Christ, which, raging at Lyons, had already swept off St. Pothinus and his companions. Pursuant to our

Saviour's advice, they endeavoured to hide themselves. They accordingly went secretly out of the city by themselves, to a neighbouring town, where they lay concealed for some time in the house of a poor christian widow. The woman's fidelity, and the meanness of the place secured them for a-while; but at length they were so diligently sought after, that they were discovered, and, in endeavouring to escape once more, Epipodius lost one of his shoes, which was found by a christian woman, who, as the acts say, kept it as a treasure. They were no sooner apprehended, than, contrary to the custom of the Romans, they were, without any previous examination, sent to prison. Three days after, they were brought, with their hands tied behind them, before the governor's tribunal; where, having owned themselves Christians, the people made a great outcry, and the judge in a passion said: "What purpose have all the preceding tor-"tures and executions served, if there still remain any who "dare profess the name of Christ." To prevent their mutual encouragement of each other by signs, he caused them to be separated. And calling first for Epipodius, the younger of the two, whom he had looked upon as the weaker on this account, he endeavoured to conquer his resolution by caresses, promises, and motives of pleasure. Epipodius replied: "I "shall not suffer myself to be prevailed upon by this pre-"tended and cruel compassion. Are you so ignorant as not "to know that man is composed of two substances, a soul and "a body: with us the soul commands, and the body obeys. "The abominations you are guilty of in honour of your pre-"tended deities, afford pleasure to the body, but kill the soul. "We are engaged in a war against the body for the advantage "of the soul. You, after having defiled yourselves with plea-"sures like brute beasts, find nothing at last but a sorrowful "death; whereas we, when you destroy us, enter into eternal "life." The judge, being exasperated at this modest reply, caused him to be struck on the mouth. The martyr, though his teeth were all over blood, continued to proclaim his faith, saying: "I confess that Jesus Christ is God, together with "the Father and the Holy Spirit. It is but reasonable that "I should resign my soul to him who has created me and

"redeemed me. This is not losing my life, but changing it "into a better." Whilst he spake thus, the governor ordered him to be stretched on the rack, and his sides to be torn with iron hooks. The people were so enraged to see the courage and tranquillity with which he suffered all these torments, that they required to have him given up to them to be crushed to death or torn in pieces: for the judge seemed not to proceed fast enough for them. Afraid therefore lest they should come to any open sedition, he gave orders that his head should be immediately struck off, which was accordingly done.

Two days after, he called Alexander to the bar, and laid before him the torments of Epipodius and of other Christians, hoping to terrify him into compliance. The martyr answered, by thanking God for setting before his eyes such glorious examples for his encouragement, and expressing his desire of joining his dear Epipodius. The judge, no longer containing his rage, caused his legs to be extended wide, and ordered him to be beaten by three executioners, who succeeded each other by turns. This torment lasted a long time; yet the martyr never let fall the least word of complaint. At length the judge asked him if he still persisted in his profession of Christianity. "I do, says Alexander: for "the idols of the Gentiles are devils: and the God whom I "adore, and who alone is the almighty and eternal God, I "trust will give me grace to confess him to my last breath, "as the guardian of my faith and resolution." The governor, finding him immovable, and envying him the glory of a longer trial, sentenced him to be crucified. The instrument of his death was immediately made ready, and no sooner was the martyr fastened on it than he gave up his soul to Christ, whom he invoked with the last efforts of his voice. For by his torments he had been already quite exhausted; his entrails were visible through his uncovered ribs, and his bones hung as if they were all broken or dislocated. The Christians privately carried off the bodies of these two saints, and buried them on a hill near the city; which place became famous afterward for the piety of the faithful and venerable by a great number of miracles, which were wrought there,

according to the author of their acts in Ruinart, who lived in the fourth century, and attests several of these miracles as an eye-witness. He relates, that the city of Lyons being visited by a pestilence, a young man of quality who was seized with it, recovered his health by a draught to which the devout poor widow had given a benediction with the martyr's shoe. Upon the report of which miracle, innumerable other persons were cured by the like means, and many brought to the light of faith. At their tomb the devils were cast out, and the sick restored to their health, in so evident and miraculous a manner, that incredulity itself could not refuse its assent, as the author of these acts moreover testifies. Their tomb was without the walls of the city when he wrote, but enclosed within them in the middle of the fifth century, when Saint Eucherius, archbishop of Lyons, wrote the panegyric of these saints, in which he says, that the dust of their tomb was distributed over the whole country for the benefit of the sick. St. Gregory of Tours writes,[1] that this dust did many miracles. He says, that their bodies, in the sixth century, lay deposited with that of St. Irenæus, in the church of St. John, now called of St. Irenæus, under the altar, where the relicks of these two holy martyrs were found, and respectfully translated in 1410. See Ruinart, p. 61.

SAINT THEODORUS OF SICEON,

BISHOP AND CONFESSOR.

He was a native of Siceon in Galatia, and from his infancy so much given to prayer, that, when at school, he often deprived himself of his dinner, to spend the time allowed for it in the church. All his leisure hours he consecrated to the exercises of prayer and pious reading. He very early shut himself up in a cell in the house of his mother, afterward in a cave under a retired chapel; and flying at length from thence, to avoid applause, lived on a desert mountain. He was ordained priest by the bishop of Anastasiopolis, and near an ancient chapel built in honour of St. George, to which holy martyr

(1) L. de gloriâ mart. c. 50.

he was exceedingly devoted, he founded a great monastery. In a second pilgrimage to Jerusalem, like another Elias, he, by his prayers, obtained rain from heaven in a great drought in Palestine. He formed many eminent disciples, and built a large monastery at Siceon, which town was situated in the diocess of Anastasiopolis; but still made his chief abode in a little remote cell. Count Mauritius, general of the armies of the emperor Tiberius, when he returned triumphant from Persia, paid a visit to this saint, who foretold him the empire, by a revelation which he had received through the merits of St. George the martyr. Mauritius being advanced to the imperial throne, in 582, sent to recommend himself and his empire to the prayers of this humble servant of God. Theodorus was, by main force, consecrated bishop of Anastasiopolis, and having held that see ten years, he obtained an order from Cyriacus, patriarch of Constantinople, and the emperor Mauritius, to the archbishop of Ancyra, his metropolitan, to accept his resignation, which he had till then refused. Theodorus returned with joy to Siceon, but was called to Constantinople to give his blessing to the emperor and senate. He healed one of the emperor's sons, afflicted with a leprosy. And being returned to his solitude at Siceon, he died there, in 613, on the twenty-second of April, on which day his name occurs in the Roman Martyrology. See his life compiled by his disciple, George Eleusius, with the notes of Henschenius, t. 3. Apr. p. 32.

ST. OPPORTUNA,

Virgin and Abbess of Montreuil, three miles from Seez, an episcopal see in Normandy, of which her brother, St. Chrodegang was bishop. This holy prelate, returning from a pilgrimage of devotion which he had made to Rome and other holy places, went to pay a visit to his cousin, St. Lantildis, abbess of Almanesches, in his diocess; but was murdered in the way, at Normant, on the third of September, 769, by the contrivance of Chrodobert, a powerful relation, to whom he had intrusted the administration of his temporalities during his absence. He is honoured in the Breviary of Seez on the

day of his death: his head is enshrined in the abbey of Saint Martin in the Fields, at Paris, and his body in the priory of Isle-Adam upon the Oise, near Pontoise. St. Opportuna did not long survive him, dying in 770, on the twenty-second of April, having lived an accomplished model of humility, obedience, mortification, and prayer. Her relicks were carried from Seez during the incursions of the Normans, in the reign of Charles the Bald, to the priory of Moussy, between Paris and Senlis, in 1009: and some time after to Senlis. In the reign of Charles V. in 1374, her right arm was translated to Paris with great devotion and pomp, and deposited in the church which was built in her honour, in the reign of Charles the Bald, to receive a former portion of her relicks then brought from Moussy. It was then a small church, built at the entrance of a wood, near an hermitage, called before, Notre Dames des Bois Paris. The town being since extended much beyond this church, it was made parochial and a collegiate of canons. Great part of the head of St. Opportuna remains at Moussy; her left arm, with part of her skull, at Almenesches: one jaw in the priory of St. Chrodegang, at L'isle-Adam, and a rib, with her right arm, in her church at Paris. In processions, when the shrine of St. Genevieve is taken down, and carried, the ancient portion of the relicks of St. Opportuna, kept in a large shrine, is also carried next the shrine of St. Honoratus. She is commemorated in the Paris Breviary, and is the titular saint of a parish in that city. See her life wrote by Adelham, bishop of Seez, in 811, in Mabillon, sæc. 3. Ben. part 2. and Henschenius, t. 3. Apr. p. 462. Le Beuf, Hist. du Diocese de Paris, t. 1. p. 65. La Vie de St. Opportune, par Nic. Gosset, 1655.

ST. LEONIDES, M.

The emperor Severus, in the year 202, which was the tenth of his reign, raised a bloody persecution, which filled the whole empire with martyrs, but especially Egypt. The most illustrious of those who, by their triumphs ennobled and edified the city of Alexandria, was Leonides, father of the great Origen. He was a christian philosopher, and excellently

versed both in the profane and sacred sciences. He had seven sons, the eldest of whom was Origen,[a] whom he brought up

(a) Origen, from his unwearied assiduity in writing, surnamed Adamantius, (from adamus, a diamond) a native of Alexandria, was a scholar of St. Clement, then regent of the famous catechetical school in that city. He was afterward a scholar of the celebrated Christian philosopher, Ammonius Saccas, who, with most philosophers of that age, adhered principally to Plato, though he joined with him also Aristotle, and had thus reconciled those inveterate feuds and differences which had subsisted between the schools of those two celebrated philosophers. With our Origen, Plotinus, the most judicious heathen critic, Longinus, and many other eminent men, frequented the lectures of Ammonius. Origen, in consequence of the acuteness of his parts and great industry, made vast improvements in all sorts of learning; being incomparably skilled (according to St. Jerom and Suidas) in dialectic, geometry, arithmetic, music, rhetoric, and the several sentiments and opinions of all the sects of philosophers: he was also a great proficient in the Hebrew language and the knowledge of the sacred writings. Being reduced to extreme poverty, after the death of his father, he was relieved by the liberality of a rich lady of Alexandria; but never could be prevailed upon to communicate with a certain heretic named Paul, her particular favourite. Whether the lady on this account withdrew her charity, or that he thought it more agreeable to the christian rule to live by his labour, he opened a grammar-school at Alexandria, and the year following he instructed certain catechumens in the faith. The applause which this procured him, moved Demetrius, the bishop, to appoint him to preside in the great catechetical school at Alexandria, though he was not then above eighteen years of age; (S. Jerom, Catal. c. 54.) whereas that province was seldom intrusted but to persons well advanced in years. But Origen was a quite finished man by the time nature in others begins only to open their genius to serious studies: a time of life never so remarkable upon the same account in any other person. At this age, he was an accomplished master of so much learning as to be respected, consulted, and followed by a number of disciples; and many, after being with the greatest masters in the world, were thereby only better qualified to be his scholars. From his school, innumerable doctors, priests, confessors, and martyrs came forth. Even heathens crowded to his lectures, whom he admitted, that, under the opportunity of profane learning, he might draw them to the faith of Christ. So high did his reputation run, that Porphyrius himself tells us, Origen, going by chance into the school of Plotinus, the famous philosopher, that haughty sophist blushed at the sight of such a person, stopped short, and refused to proceed, though desired: till at last he resumed his discourse only for the sake of an opportunity of passing a fine compliment upon him. (Porphyr. in vit. Plotini.) Origen taught all the arts and sciences as well as divinity; and besides his public lectures, the fatigue of which was enough to kill another person, he dictated to seven Amanuenses. Such a fertility of knowledge, such a clear order in his ideas on all sciences, such a presence of mind and facility of expression, will be the admiration of all succeeding ages. He seemed scarce ever to cease from application, or to allow his body any other refreshment than what proceeded from a variety of labour. Even when he travelled, he every where was crowded with scholars, and every where studied to improve his mind, and taught others; so that wherever he went he left, as it were, a track of light behind him. He knew hardly any difference, as to repose, between day and night. His constitution, naturally strong, was still fortified by his way of living, which was in all respects most austere. In quitting his profession as a grammarian, he sold all his books that related to profane learning, to one who daily supplied him with four Oboli, or about five-pence of our money, for his subsistence, which served to maintain him several years: for he led a most austere

with abundance of care, returning God thanks for having blessed him with a son of such an excellent disposition for learning, and a very great zeal for piety. These qualifications

life, sleeping upon the bare ground, watching much, besides fasting very often. In this new station of catechist he was of great use, as well by strengthening believers in the faith, as by gaining over to it a great number of Gentile philosophers; and had so many martyrs among his disciples, that his school might more properly be called a school of martyrdom, than of theology. The most eminent martyrs amongst his disciples were Saint Plutarch, whom Origen followed to execution, and narrowly escaped being slain by the citizens, because he was looked upon as the cause, by his exhortations, of the other's death. The second was St. Serenus; the third, St. Heraclides; the fourth, St. Heron; the fifth, another St. Serenus; the sixth, St. Herais, a woman catechumen, who was baptized by fire, the instrument of her martyrdom: the seventh, St. Basilides, with St. Potamiœna, &c. Origen's school was frequented by very great personages, amongst whom St. Gregory Thaumaturgus was none of the least. He also taught many young virgins and women the principles of Christianity. And as he was a young man, and by his office of catechist was obliged to converse daily, not only with men but women, by an indiscreet zeal against temptations, and to avoid all calumny, he made himself an eunuch, an action which he afterward most justly condemned. (t. 15. in Mat. p. 369. ed. Huet.) He always walked barefooted, abstained from flesh-meat, and during many years from wine, till the weakness of his breast obliged him to mingle a little with his water. The bare floor was the only bed he ever made use of. To his continual fasts and watchings he added the rigours of cold and nakedness, and lived to his last breath in extreme voluntary poverty, constantly refusing the offers of many who earnestly desired to oblige him to share their estates with them. Yet he always thought that much was wanting to his poverty, that his disengagement from earthly things might be perfect. Whence, mentioning the precept which Christ gave to priests, of renouncing all they possess in order to become his disciples, (Luke xiv. 33.) he says, "I tremble when I recite these "words. For I am above others my "own accuser, repeating my own con-"demnation.—At least, awaked by this "warning, let us hasten to accomplish "this precept, let us hasten to throw off "the character of the priests of Pharaoh, "whose possessions are on earth, and "rank ourselves among the priests of "God, whose portion and inheritance is "the Lord." Orig. hom. 16. in Gen. p. 104.

The desire of seeing so ancient a church as that of Rome, induced him to take a journey thither. St. Zephyrinus being then bishop of that see. (Euseb. l. 6. c. 14.) He made no long stay in that city, but returned back to Alexandria, and to his former office of catechist, Demetrius earnestly importuning him to resume it. About this time he converted several from the errors of Marcion and Valentinus to the catholic faith; and among the rest, Ambrose, a very considerable man at Alexandria, both on account of his riches and abilities, who became one of the most intimate friends of Origen, and from that time maintained for his use ten amanuenses, or clerks, to copy his works, besides several other transcribers for his service. The emperor Heliogabalus happened to make a long stay at Antioch, in 218, together with his aunt Mammea, mother of the emperor Alexander. She being a lady of great wisdom, virtue, and learning, sent for Origen to Antioch, and detained him a long time with her in great honour. Nor does it seem to be doubted, that, through his instructions, she embraced, the faith, and inclined her son Alexander to favour the same. Origen mentions the abatement of the persecution during the reign of Heliogabalus, (l. 3. c. Cels.) which is generally ascribed to his influence and credit at court: and, if he modestly declines telling us the part he bore in it, we owe him so much the more honour,

endeared him greatly to his father, who, after his son was baptized, would come to his bedside while he was asleep, and, opening his bosom, kiss it respectfully, as being the temple

the less he seems to claim. When Origen returned to Alexandria, he there composed his works on the holy scriptures, from the year 219 to 228.

In 230, being at Cæsarea in Palestine, he was ordained priest by Theoctistus, bishop of that city, with the approbation of St. Alexander of Jerusalem and other bishops. This step gave offence to Demetrius, bishop of Alexandria, who not long after, in two councils, deposed and excommunicated him. Origen had fled back to Palestine in 231, to withdraw himself from his censures, which he foresaw. The matters laid to his charge were, that he had made himself an eunuch, which indeed was afterward declared by the church an irregularity, rendering a man incapable of holy orders; that he had been ordained without the consent of his own bishop; and that he taught several errors in doctrine, chiefly that the devil will at last be freed from his torments and saved. Origen, in a letter to his friends at Alexandria, (apud S. Hieron. l. 2. contra Rufin. p. 413.) condemns this error, and avers, that it had been foisted into his writings by heretics, willing to authorize their erroneous tenets under his great name. Nevertheless, the Origenist heretics, who maintained that error, boasted of his authority, and he certainly fell into several errors in his books, On Principles, and for some time denied the eternity of the torments of the damned, as is clear from this work still extant. Both his writings and his name were condemned in the fifth general council. Who does not tremble for himself, whilst he trembles for an Origen? Halloix, Tillemont, and Ceillier strain matters too far in his vindication. He seems indeed to have speedily risen from his errors. For the most learned and holy prelates of Palestine, as those above mentioned, always continued to entertain him in their communion, and treat him with honour. Saint Gregory Thaumaturgus spoke his panegyric, in which he exceedingly extols his learning and virtues. St. Pamphilus composed his apology, in which he produces his letter, proving that his works had been corrupted by heretics. We should be willing even to forget that he ever sinned, if deference to truth and the greatest authority could allow it. However, some ancients have spoken against him with the greater bitterness, to destroy an authority of which the Origenist heretics availed themselves: though their principal error, by which they denied the eternity of the torments of hell, seems only derived from a mistake of his words, that if the devil could repent he would still be saved, as Origen himself assures us, in words quoted by St. Pamphilus, and also by St. Jerom, during the time that his zeal against the Origenists had made him the most violent enemy to his memory. When Beryllus, bishop of Bostra in Arabia, fell into dangerous errors relating to the divinity of Christ, Origen was dispatched to him from Cæsarea, in 238; and such was the success of his conference, as to convert Beryllus and crush his heresy in its birth; who, as became a true convert, in several letters, gave thanks to Origen for his kind pains in his conviction. He performed the functions of catechist and preacher at Cæsarea, making sometimes remote excursions. In the persecution of Maximinus he retired into Cappadocia; in that of Decius to Tyre; where, nevertheless, he was apprehended, and suffered cruel tortures, and a long imprisonment, from which the death of Decius released him: for the slander of his having yielded under his torments, though credited by St. Epiphanius, and amongst the moderns by Petavius, (Animadv. in Epiph. hær. 64. et lib. de Ponder. c. 18.) is confuted by Baronius, Halloix, (Orig. defens. l. 4. du. 3. et Not. p. 35.) Raynaudus, (Hopop. Sect. 2.) Henry Valois, (in Eus. hist. l. 6. c. 39.) Huet, (Origeniana, l. 1. c. 4.) Charles Vincent le Rue, (ib. p. 102.) &c. Origen died soon after at Tyre, and most probably of his torments, in 253, being sixty-nine years old. His tomb with an epitaph on a marble pillar,

of the Holy Ghost. When the persecution raged at Alexandria, under Lætus, governor of Egypt, in the tenth year of Severus, Leonides was cast into prison. Origen, who was

near the high altar in the cathedral at Tyre, is mentioned by many ancient writers down to the year 1283; but is not now known, the city of Tyre itself being destroyed. See Dom. Ch. Vincent le Rue, not. in Huetij Origeniana, t. 4. parte 2. p. 103.

Origen's style is diffusive and prolix, and the arbitrary allegorical manner of interpreting the holy scriptures he certainly carried to an excess: but an astonishing erudition and other great qualities will ever support his reputation against the heavy censures of his enemies. They who call Origen a babbler and trifler, betray the weakness of their own judgment, or the violent bias of prepossession. As to his principal works, the Hexapla, which he published in the year 231, contained the holy scriptures in Hebrew: the same in Greek letters: the Greek versions of Aquila, Symmachus, the Seventy, and Theodotion, in six columns corresponding to each other. In his Octapla he added two other Greek versions, viz. a fifth, found at Jericho, and a sixth at Nicopolis in Epirus. His Tetrahla consisted only of the versions of Aquila, Symmachus, the Seventy, and Theodotion. From various sources and manuscripts, Montfaucon gathered together what fragments of this work could be met with, which he printed in two volumes, folio, at Paris, in 1713. So many expositions, additions from the other Greek versions, and other alterations, had crept into the common copies of the Seventy, with infinite variety amongst themselves, that this performance of Origen was of great advantage. To every word in the margin which was an explication or an addition borrowed from any of the other three Greek versions allowed by the Jews, he prefixed an asterisk, or star *. To all such words as were not found in the Hebrew as then extant, he prefixed an obelus, or dagger†. The signification of two other marks which he made use of, is not very well known: the one called lemniscus, a kind of double obelus‡; the other hypolemniscus†. The asterisk is much the most frequent mark, and an omission of it before any word by the carelessness of a copyist, was sufficient to introduce a foreign word into the text. Montfaucon received great succours in restoring the Greek text of the Seventy, in the Hexapla, from an imperfect MS. of the Pentateuch of this edition, of the seventh century, in the king's library at Paris; and from the Chigi MS. of the prophets, belonging to the library of that prince at Rome; and another of the same in the hands of the Jesuits at Clermont College, at Paris, of the seventh or eighth centuries; both very fair and entire: and in both is contained the old version of Daniel, called of the Seventy, never printed; that which is published in our Greek Bibles being universally allowed to be the version of Theodotion. It is great pity that the learned Montfaucon wrote often too hastily some words of this MS. of the Jesuits, which he probably took upon trust, being quite mistaken and wrong copied throughout his citations, doubtless by the fault of his copier. The original work of Origen, which was deposited by him with his other writings in the library of Cæsarea, is supposed to have perished when that city was taken and destroyed (not by Chosroes, the Persian, who only plundered Jerusalem and Cæsarea in Cappadocia, not this city of Palestine, as appears from Theophanes, Chron. p. 199. but) by the Saracens in 653, after a siege of seven years. See Hoffman's Lexicon. Kennicot, Diss. 2. p. 392. and Montfaucon, Prælim. in Hexapla, p. 76.

As to his comments on the scriptures, those extant in Greek are published with dissertations by Huet. The same with additions, and those only extant in the Latin translation, by Dom Charles de la Rue, the Benedictin Maurist monk, with his other works. This learned editor has given us, with notes, (Op. Origenis, t. 1. p. 43. Parisiis 1733.) his four books περι ἀρχων, or On Principles, in the Latin translation of Rufinus, in which only it

then only seventeen years of age, burned with an incredible desire of martyrdom, and sought every opportunity of meeting with it. But his mother conjured him not to forsake

is extant. Though Rufinus declares he had corrected the errors of this work, because it had been corrupted by heretics, we still discover in it dangerous principles concerning the pre-existence of souls, the plurality of worlds, the nature of the stars, as if endued with understanding and souls, the salvation of the devils, &c. This work raised clamours against the author, who in it attempted to blend the principles of many philosophic sects with those of religion: though they are only problematically asserted, or with a perhaps; and Origen, in the preface to this very work, clearly teaches, that nothing is to be admitted as a religious doctrine or point of faith which squares not with the tradition of the church, and with what was preached by the apostles, and preserved entire in the doctrine of the church. His treatise On Prayer, to Ambrose, proves its necessity, and expounds the Lord's prayer. We have a good edition of this work given by William Reading, at London, in 1728; and a latter still improved, by De la Rue, (t. 1. p. 195.) His golden book, On Martyrdom, was an exhortation to certain confessors in prison for the faith at Cæsarea in Palestine. De la Rue has enriched his edition with judicious notes. But the most valuable and finished work of Origen is his Apology for the Christian Religion, written in 249, in the reign of the emperor Philip, in eight books, against Celsus, an Epicurean philosopher, to whom the impious Lucian dedicated his Pseudo-mantis. De la Rue has, by ample notes, rendered it more useful, though those of the learned Spencer, in the Cambridge edition, in 1658, had before justly received the thanks of all lovers of ecclesiastical antiquity. This Celsus was an Epicurean philosopher, who lived in the reign of Adrian, and is to be distinguished from one of the same name and sect who lived in Nero's time. He was the most formidable adversary that ever attacked in writing the Christian religion. For Porphyrius, the Tyrian philosopher, in his voluminous invective, about the year 270, endeavoured to invalidate the truth of the history of the Old and New Testament, by pretended contradictions, but by a sophistry equally weak and extravagant, as appears from Eusebius, (de Præp. Evang. l. 1. 5. 10.) St. Jerom, (Præf. Comm. in Gal.) &c. Hierocles, a judge and cruel persecutor of the Christians, first at Nicomedia, afterward at Alexandria, in the reign of Dioclesian, writ a bitter book against the Christians, entitled Philalethes, in which he only repeated the slanders of Celsus and Porphyrius, and drew a supposed parallel between the miracles of Christ and the pretended miracles of Apollonius Tyanæus, borrowed from the fabulous life of that famous impostor and magician, written by Philostratus: of which absurd blasphemy Eusebius of Cæsarea published an ample confutation. Julian the Apostate, after trying in vain every other expedient to extirpate Christianity, set himself to write against that divine religion. He had the advantage of the most perfect knowledge of its doctrine, and of whatever the philosophers and Jewish or Pagan historians could furnish against it: yet was not able to start any objection deserving a serious regard, or that could be a solid apology for his apostacy. St. Gregory Nazianzen and Saint Cyril of Alexandria answered his cavils. From the latter it appears, that he laid his main stress upon the want of antiquity in the Christian religion; as if Moses, who foretold Christ thoughout the whole dispensation of the Old Law, was not far more ancient than all the philosophers, not to mention Abraham, &c. Secondly, he insisted on the authority of Pagan philosophers. Thirdly, he argues ludicrously on several passages of the Mosaic history, not from reason, but with a low ridicule unbecoming so serious a subject. Lastly, he scornfully insults the person and sufferings of Christ. It is happy for religion that the objections of Julian have been transmitted down to our times: otherwise some might have

her: and seeing his ardour redoubled at the sight of his father's chains, was forced to lock up all his clothes to oblige him to stay at home. So, not being able to do any more,

imagined that this learned emperor had sufficient reasons for his apostacy. But nothing more visibly betrays the weakness of infidelity, nor more strengthens the cause of truth.

Of all these writers, Celsus is the most crafty and subtle. He wrote with the most refined fallacy that sophistry could invent, with an air of positiveness to impose upon the vulgar, and all the advantages that wit and fine raillery could give; he was also master of all the difficulties that an extensive knowledge, seconded by artifice and management, could object. On the other side, Origen, with all the force and solidity of right reason, reduces every argument to its true principles, follows his adversary step by step, convicts him of falshood in point of fact, sets in the true light things which his adversary disguised or smothered, and establishes the truth of the Christian doctrine by the evidence of facts and of its history. Eusebius (l. ad Hieroclem) and St Jerom (ep. adv. Magn.) say, that all objections that ever were, or can be made to Christianity, will find an answer in this work. Celsus objects the privacy of the assemblies of the Christians: that their precepts of morality were not new. And though he does not deny that Christ wrought miracles, yet he ascribes them to magic. Origen, answering this last, says that miracles were still wrought in his time by the disciples of Christ, and that he had been himself an eye-witness of several. (l. 1. p. 5. 7. 37.) Origen answers next his objections to the ancient prophecies, to the meanness of the disciples of Christ, to the descent of God on earth in Christ, and to various passages of the scriptures. (l. 2, 3, 4.) He refutes the principle of Celsus, big with fatal consequences, that the Jews and other people ought to follow the customs and religion of their own country. (l. 5. p. 248.) He compares the prophets with the heathen philosophers, and shews that Christ had borrowed no points of his doctrine from Plato, as his adversary pretended. (l. 5.) He proves the heathenish oracles to proceed from the devil, because their priestesses uttered them in fits of phrensy, and possessed by evil spirits, not knowing what they said; and he displays the truth of the prophets, and the sanctity of the Christian morals. (l. 7.) Lastly, he says, that Christians adore both God, the Father of the Truth, and the Son, who is the Truth; and takes notice of the assiduity of prayer, the humility, contempt of the world, and other virtues practised by the Christians (l. 8.)

Certain modern free-thinkers affect to throw out surmises in their writings, that if these works of Celsus, Porphyrius, and Julian had come down to us, they doubt not but they could have made their cause good. But nothing could betray more their want of judgment or sincerity. A great part of Julian's three books upon this subject, St. Cyril has preserved us in his own words, omitting only some unmeaning blasphemies, as he assures us: and this specimen suffices to satisfy all modern enemies of Christianity, that this author only discovers his distress for want of any thing which might so much as wear the appearance of a solid objection. Porphyrius was still more senseless and extravagant in his silly enthusiasm. As for Celsus, Origen has mentioned every thing material that he objected. By all which it is evident, that none of the early enemies of Christianity was able to charge the main of the gospel-history with any suspicion of imposture in any of its circumstances: the only point our modern infidels want to make out from the writings of their predecessors, who lived cotemporary to these facts, and wanted neither power, nor abilities, nor inclination to detect a fraud in them; yet this they were never able to do in any one circumstance or miracle of Christ's life. And we cannot imagine they were wanting to practise every art upon many of the eye-witnesses, especially upon apostate Christians among the first disciples, who could not but be all conscious of a conspiracy in a cheat, had there been any. But the public evi-

he wrote a letter to his father in very moving terms, strongly exhorting him to look on the crown that was offered him

dence of these facts, and sincere humility and virtue of the witnesses, their multitude, unanimity and constancy in the testimony they gave to the miracles and other events, removed all possibility of doubt. We must add, that this their testimony they maintained against all human motives and passions, and joyfully sealed the same with their death, and under every sort of torment and suffering. I cannot dismiss this subject without mentioning two other reflections. First, that it is an undoubted matter of fact, that of all the adversaries that attacked Christianity at the beginning, not one ever had the assurance to return to the charge after the first defeat; and no Pagan attempted to answer Origen, or any other of our apologists. When the spirit of controversy, which is always so keen, subtle, and fertile, is drove to this extremity, we need not ask whether the answers that forced them were solid. Secondly, all these adversaries confessed the truth of the miracles wrought by Christ and his apostles, and could make no other reply than by ascribing them to magic: which is a clear proof of the undoubted evidence of the facts. See the testimonies of Celsus, (in Origen, l. 1 and 2.) of the Jews, (in Tertullian contra Judæ. c. 9. p. 46.) of Julian the apostate, (in St. Cyril, l. 6. p. 191. t. 6. part 2.) of Porphyrius, as St. Jerom testifies, (l. contr. Vigilant.) &c. As to the testimony of Origen concerning miracles wrought in his time, Mr. Jortin writes as follows, (t. 2. p. 249.) "He speaks of miracles which were per-"formed even then, as healing the sick, "and casting out devils by invocation of "Jesus, and he mentions some who were "converted to Christianity by visions and "revelations. He speaks of some of "these things as one who was well in-"formed, and he appeals to God that "what he says is true. Thus much may "be affirmed that he was utterly incapa-"ble of affirming a fact which he knew "or suspected to be false." It is probable, that among other conversions effected by visions, he had in his thoughts that of Basilides by a vision of St. Potamœna, who was a disciple of Origen. See her life. That Origen was an advocate for the divinity or consubstantiality of the Son, and his doctrine on the article of the Trinity orthodox, is excellently shewn against Petavius and Huet, by Marand, De Divinitate Christi, l. 4. c. 14, 15, 16. Bull, Defensio fidei Nicenæ, c. 9. Witasse, Tournely, and at length by Dom Charles Vincent de la Rue, Notis in Huetii Origeniana, l. 2. c. 2. p. 107. ad p. 139. t. 4. parte 2. This latter strenuously clears his doctrine of the charge of Pelagianism, ib. l. 2. qu. 7. p. 192. Huet, though carried away by the authority of his friend F. Petau, the most declared adversary of Origen, condemns him with too great severity, yet demonstrates that he never maintained his errors with obstinacy, which is required to the guilt of heresy. (Origeniana, l. 2. c. 3. n. 19. and c. 4.) Nevertheless, that he for some time denied the eternity of the torments of hell, is clear both from the torrent of the fathers and councils, and from his genuine writings, such as were deposited by him in the library of Cæsarea. (See Huet, Origen. l. 2. c. 11.) Nor does Dom Charles Vincent de la Rue offer to vindicate him from the charge of having maintained this and certain other errors relating to the human soul, angels, &c. The Benedictin complete edition of Origen's works was undertaken by Dom Charles de la Rue, who published two volumes, and prepared the third. His nephew, Charles Vincent de la Rue, took care to have this printed in 1749, and added himself, in 1759, the fourth or last volume, with curious judicious critical notes on several parts of Huet's Origeniana; wherein he clears his author of many things laid to his charge by Huet, and especially by that learned prelate's friend, F. Petau; yet shews, against Halloix, Tillemont, and Ceillier, that he certainly fell into several dangerous errors against the eternity of hell torments, &c. though never with obstinacy; and that he undoubtedly died in the bosom of the catholic church.

with courage and joy; adding this clause: "Take heed, sir, "that for our sakes you do not change your mind.' Leonides was accordingly beheaded for the faith in 202. His estates and goods being all confiscated and seized for the emperor's use, his widow was left with seven children to maintain, in the poorest condition imaginable; but divine providence was both her comfort and support. Suidas informs us, that St. Leonides was honoured with the episcopal character; which Dom Vincent de la Rue confirms by the authority of two Vatican MSS. copies of St. Jerom's catalogue of illustrious writers. See Euseb. Hist. l. 6. c. 12. and Chron. ad an. 10. Severi. Also St. Jerom, Catal. c. 54.

S. RUFUS, OR RUFIN, ANCHORET AT GLENDALOCH, NEAR DUBLIN, IN IRELAND.

Engus invokes him among the principal saints who lay buried in the famous church of Glendaloch. Colgan says he was ordained bishop before his death. See his MS. continuation, 22. Apr.

APRIL XXIII.



SAINT GEORGE, MARTYR.

About the year 303.

St. George is honoured in the catholic church as one of the most illustrious martyrs of Christ. The Greeks have long distinguished him by the title of The Great Martyr, and keep his festival an holy-day of obligation. There stood formerly in Constantinople five or six churches dedicated in his honour; the oldest of which was always said to have been built by Constantine the Great; who seems also to have been the founder of the church of St. George, which stood over his tomb in Palestine. Both these churches were certainly built under the first Christian emperors. In the middle of the

sixth age the emperor Justinian erected a new church, in honour of this saint, at Bizanes, in Lesser Armenia: the emperor Mauritius founded one in Constantinople. It is related in the life of St. Theodorus of Siceon, that he served God a long while in a chapel which bore the name of St. George, had a particular devotion to this glorious martyr, and strongly recommended the same to Mauritius, when he foretold him the empire. One of the churches of St. George in Constantinople, called Manganes, with a monastery adjoining, gave to the Hellespont the name of the Arm of St. George. To this day is St. George honoured as principal patron or tutelar saint by several eastern nations, particularly the Georgians. The Byzantine historians relate several battles to have been gained, and other miracles wrought through his intercession. From frequent pilgrimages to his church and tomb in Palestine, performed by those who visited the Holy Land, his veneration was much propagated over the West. St. Gregory of Tours mentions him as highly celebrated in France in the sixth century.(1) St. Gregory the Great ordered an old church of St. George, which was fallen to decay, to be repaired.(2) His office is found in the sacramentary of that pope, and many others.(3) St. Clotildis, wife of Clovis the first Christian king of France, erected altars under his name; and the church of Chelles, built by her, was originally dedicated in his honour. The ancient life of Droctovæus mentions, that certain relicks of St. George were placed in the church of St. Vincent, now called St. Germaris, in Paris, when it was first consecrated. Fortunatus of Poitiers wrote an epigram on a church of St. George, in Mentz. The intercession of this saint was implored especially in battles, and by warriors, as appears by several instances in the Byzantine history, and he is said to have been himself a great soldier. He is at this day the tutelar saint of the republic of Genoa; and was chosen by our ancestors in the same quality under our first Norman kings. The great national council, held at Oxford in 1222, commanded his feast to be kept a holyday of the lesser rank throughout all England.(4) Under his name and ensign

(1) L. de Glor. Mart. c. 101.—(2) L. 19. ep. 73. p. 1173. ed. Ben.—(3) Not. Menardi in Sacram. S. Greg.—(4) Conc. t. 11. p. 275.

was instituted by our victorious king Edward III. in 1330, the most noble Order of knighthood in Europe, consisting of twenty-five knights, besides the sovereign. Its establishment is dated fifty years before the knights of St. Michael were instituted in France, by Lewis XI. eighty years before the Order of the Golden Fleece, established by Philip the Good, duke of Burgundy; and one hundred and ninety before the Order of St. Andrew was set up in Scotland by James V. The emperor Frederic IV. instituted, in 1470, an Order of knights in honour of St. George; and an honourable military Order in Venice bears his name.[5]

The extraordinary devotion of all Christendom to this saint,[a] is an authentic proof how glorious his triumph and name have always been in the church. All his acts relate, that he suffered under Dioclesian, at Nicomedia. Joseph Assemani [6] shews, from the unanimous consent of all churches, that he was crowned on the twenty-third of April. According to the account given us by Metaphrastes, he was born in Cappadocia, of noble Christian parents. After the death of his father, he went with his mother into Palestine,

(5) See F. Honorè, Hist. des Ordres de Chevalerie. t. 4. Also Ashmole's Order of the Garter; Anstis's Register; and Pott's Antiquities of Windsor and Hist. of this Order, 4to. 1749, with the MSS. notes of Dr. Buswel, canon of Westminster.—(6) Jos. Assemani in Calend. Univer. t. 6. p. 264. See Memoires de l'Academie des Inscript. t. 26. p. 436.

(a) Certain ancient heretics forged false acts of St. George, which the learned pope Gelasius condemned in his famous Roman council in 494. Calvin and the Centuriators call him an imaginary saint: but their slander is confuted by most authentic titles and monuments. Jurieu, (Apol. de Reform. t. 1,) Reynolds, and Echard blush not to confound him with George the Arian, usurper of the see of Alexandria, the infamous persecutor of St. Athanasius and the Catholics, whom he endeavoured to dragoon into Arianism, by butchering great numbers, banishing their bishops, plundering the houses of orphans and widows, and outraging the nuns with the utmost barbarity, till the Gentiles, exasperated by his cruelties, and scandalous behaviour, massacred him, under Julian. The stories of the combat of St. George with the magician Athanasius, and the like trumpery, came from the mint of the Arians, as Baronius takes notice: and we find them rejected by pope Gelasius and the other Catholics, who were too well acquainted with the Arian wolf, whose acts they condemned, to confound him with this illustrious martyr of Christ. Though the forgeries of the heretics have been so blended with the truth in the history of this holy martyr, that, as we have it, there is no means of separating the sterling from the counterfeit. See, in Dr. Heylin's history of St. George, the testimonies of writers in every age from Gelasius I. in 492, downwards, concerning this holy martyr.

she being a native of that country, and having there a considerable estate, which fell to her son George. He was strong and robust in body, and having embraced the profession of a soldier, was made a tribune, or colonel in the army. By his courage and conduct, he was soon preferred to higher stations by the emperor Dioclesian. When that prince waged war against the Christian religion, St. George laid aside the marks of his dignity, threw up his commission and posts, and complained to the emperor himself of his severities and bloody edicts. He was immediately cast into prison, and tried, first by promises, and afterward put to the question, and tortured with great cruelty: but nothing could shake his constancy. The next day he was led through the city and beheaded. Some think him to have been the same illustrious young man who tore down the edicts when they were first fixed up at Nicomedia,[b] as Lactantius relates in his book, On the Death of the Persecutors, and Eusebius in his history.[7] The reason why St. George has been regarded as the patron of military men, is partly upon the score of his profession, and partly upon the credit of a relation of his appearing to the Christian army in the holy war, before the battle of Antioch. The success of this battle proving fortunate to the Christians, under Godfrey of Bouillon, made the name of St. George more famous in Europe, and disposed the military men to implore more particularly his intercession. This devotion was confirmed, as it is said, by an apparition of St. George to our king, Richard I. in his expedition against the Saracens: which vision, being declared to the troops, was to them a great encouragement, and they soon after defeated the enemy.[8] St. George is usually painted on horseback, and tilting at a

(7) See the acts of St. Anthimus and Comp.—(8) See Dr. Heylin's history of Saint George.

(b) The proofs of this plausible conjecture, see in Papebroke, on St. George, sect. 4. Apr. t. 3. p. 107. Eusebius mentions this anonymous martyr to have been apprehended at Nicomedia, the first victim of the persecution, upon the approach of Easter-day, which fell that year on the eighteenth of April; so that he seems to have been apprehended on Good Friday, and after having been tortured for eight days, to have received his crown on the Friday following, the twenty-third of April. His body was most easily transported, in the time of the persecution, from Nicomedia, near the Propontis, into the Mediterranean sea, and to Joppe, in Palestine. See also Jos. Assemani Comment. in Cal. Univ.

dragon, under his feet: but this representation is no more than an emblematical figure, purporting, that, by his faith and christian fortitude, he conquered the devil, called the dragon in the Apocalypse.

Though many dishonour the profession of arms by a licentiousness of manners, yet, to shew us that perfect sanctity is attainable in all states, we find the names of more soldiers recorded in the martyrologies than almost of any other profession. Every true disciple of Christ must be a martyr in the disposition of his heart, as he must be ready to lose all, and to suffer any thing, rather than to offend God. Every good Christian is also a martyr, by the patience and courage with which he bears all trials. There is no virtue more necessary, nor of which the exercise ought to be more frequent, than patience. In this mortal life we have continually something to suffer from disappointments in affairs, from the severity of the seasons, from the injustice, caprice, peevishness, jealousy, or antipathy of others; and from ourselves, in pains either of mind or body. Even our own weaknesses and faults are to us subjects of patience. And as we have continually many burdens, both of our own and others, to bear, it is only in patience that we are to possess our souls. This affords us comfort in all our sufferings, and maintains our souls in unshaken tranquillity and peace. This is true greatness of mind, and the virtue of heroic souls. But alas! every accident ruffles and disturbs us: and we are insupportable even to ourselves. What comfort should we find, what peace should we enjoy, what treasures of virtue should we heap up, what an harvest of merits should we reap, if we had learned the true spirit of christian patience? This is the martyrdom, and the crown of every faithful disciple of Christ.

ST. ADALBERT, BISHOP OF PRAGUE, M.

He was born of noble parentage in Bohemia, in 956, and received at baptism the name of Woytiech, which, in the Sclavonian tongue, signifies, Help of the Army. In his child-

hood his parents saw themselves in great danger of losing him by sickness, and in that extremity, consecrated him to God by vow, before the altar of the Blessed Virgin, saying: "O Lord, let not this son live to us, but to you, among the "clergy, and under the patronage of your Mother." The child, hereupon recovering, was sent by them, without delay, to Adalbert, archbishop of Magdebourg, to be educated in piety and learning. The archbishop provided him with the ablest masters, and, at confirmation, gave him his own name, Adalbert, or Albert. The noble pupil, in his progress in learning, outdid the highest expectations of his spiritual father and master; but made piety his principal study. The hours of recreation he spent chiefly in prayer, and in secretly visiting and relieving the poor and the sick. After nine years the archbishop died, in 981, and our saint returned into Bohemia, with an useful library which he had collected. In 983, he was promoted to holy orders by Diethmar, bishop of Prague. That prelate fell sick soon after, and drawing near his end, cried out, in a manner that terrified all the bystanders, that the devils were ready to seize his soul on account of his having neglected the duties of his charge, and pursued with eagerness the riches, honours, and pleasures of the world. Adalbert, who had been present at that prelate's death in these sentiments, was not only terrified with the rest, but being touched with the liveliest sentiments of compunction for whatever he had done amiss in the former part of his life, put on a hair-shirt, went from church to church in the habit of a penitent to implore God's mercy, and dealt out his alms with a very liberal hand. An assembly was held a few days after for the choice of a successor, and Adalbert's opposition proving ineffectual to prevent his election to the vacant bishopric, he received episcopal ordination at the hands of the archbishop of Mentz, in 983. From that day he was never seen to smile, and being asked the reason, made this answer: "It is an easy thing to wear the mitre and a "cross; but it is a most dreadful circumstance to have an ac-"count to give of a bishopric to the judge of the living and "the dead." He entered Prague barefoot, and was received by Boleslas, prince of Bohemia, and all the people, with great

joy. His first care was to divide the revenues of his see into four parts, allotting the first to the support of the fabric and ornaments of his church; the second to the maintenance of his canons; and the third to the relief of the poor: reserving the fourth for himself and his household, in which he constantly maintained twelve poor men, in honour of the twelve apostles, and allowed provisions to a much greater number on festivals, besides employing his own patrimony in alms. He had in his chamber a good bed, but on which he never lay: taking his short rest on a sackcloth, or on the bare floor. His fasts were frequent, and his whole life most austere. He preached almost every day, and visited the poor in their cottages, and the prisoners in their dungeons. A great part of his diocess had continued till then involved in the shades of idolatry, and the rest mere barbarians in their manners, slaves to their passions, and Christians only in name. Finding them, by inveterate habits and long connivance, incorrigibly fixed in their evil courses, he made a journey to Rome, and obtained of pope John XV. leave to retire, in 989. He visited mount Cassino, and put on the monastic habit, together with his brother Gaudentius, at St. Boniface's in Rome. He took the last place in the monastery, and preferred always the meanest offices in the house. After five years, the archbishop of Mentz, in 994, urged the pope to send him back to his bishopric. His Holiness, upon mature deliberation on the affair, ordered him to return; but declared him at full liberty to withdraw a second time, in case the people continued disobedient and incorrigible as before. At his arrival in Prague, the inhabitants received him with great acclamations, and readily promised an exact obedience to his directions, but proved as deaf to his admonitions as ever. Seeing himself useless here, and only in danger of losing his own soul, he left them, pursuant to the license he had received, and preached the gospel in Hungary; where, among others, he instructed their king, Stephen, famous afterward for his sanctity. Though this event more probably happened on his former departure from Prague, about six years before. At his return to his monastery, in Rome, his abbot, Leo, made him prior, in which station he behaved with his usual

humility, and condescension to the meanest offices of the house. The emperor, Otho III. was so much delighted with his conversation, that he could scarce bear him out of his sight. At the repeated solicitations of the archbishop of Mentz, pope Gregory V. sent him once more to his diocess. On the news of his approach, the barbarons citizens, having at their head Boleslas, the wicked prince of Bohemia, massacred several of his relations, and burnt their castles and towns. The bishop, being informed of these outrageous measures, instead of proceeding on his journey to Prague, went to his friend, Boleslas, then duke, and afterward the first king of Poland, who, after some time, advised him to send deputies to the people of Prague, to know if they would admit him as their bishop, and obey his directions, or not. The message was received with scorn, and they returned for answer, that there was too great an opposition between his ways and theirs, for him to expect to live in peace among them: that they were convinced it was not a zeal to reform them, but a desire to revenge the death of his relations, that prompted him to seek a re-admission; which, if he attempted, he might be assured of meeting with a very indifferent reception. The saint took this refusal of his people for a sufficient discharge for the present, which made him direct his thoughts to the conversion of infidels, with which Poland and Prussia then abounded. Having converted great numbers in Poland, he, with his two companions, Bennet and Gaudentius, went into Prussia, which had not as yet received the light of the gospel, and made many converts at Dantzick. Being conveyed thence into a small island, they were presently surrounded by the savage inhabitants, who loaded them with injuries; and one of them coming behind the saint, as he was reciting the psalter, knocked him down with the oar of a boat, upon which he returned thanks to God, for thinking him worthy to suffer for the sake of his crucified Redeemer. St. Adalbert and his companions attempted after this to preach the gospel in another place in the neighbourhood, but with no better success; being told on their arrival that if they did not depart the next day, it should cost them their lives. They accordingly withdrew, in order to provide

for their safety, and had laid themselves down to take a little rest after their fatigues; when, being pursued, they were overtaken by a party of the infidels, by whom they were seized and bound, as victims destined for a sacrifice. St. Adalbert offered his life to God by an ardent prayer, in which he begged of him the pardon and salvation of his murderers. The priest of the idols first pierced him in the breast with his lance, saying: "You ought now to rejoice; for you had it always in your "mouth that it was your desire to die for Christ." Six others gave him each a stab with their lances; of which seven wounds he died on the twenty-third of April, 997. The heathens cut off his head, and fixed it on a pole: his two companions they carried away captives. Boleslas, duke of Poland, bought the corpse of the martyr at a great price, and translated it to the abbey of Tremezno, with great solemnity, and from thence, in 998, to Gnesna, where it is kept with great honour in the cathedral, and has been rendered famous by many miracles. In the catalogue of the rich treasury of relicks, kept in the electoral palace of Hanover, printed at Hanover, in folio, in 1713, is mentioned a portion of those of St. Adalbert in a precious shrine.

St. Adalbert is styled the apostle of Prussia, though he only planted the faith at Dantzick. The present king of Prussia, in his elegant memoirs of the house of Brandenburgh,[1] tells us, that the conversion of the country of Brandenburgh was begun by the conquests and zeal of Charlemagne, and completed in 928, under Henry the Fowler, who again subdued that territory: that the Prussians were originally Sarmatians, the most savage of all the northern idolaters; that they adored their idols under oak trees, being strangers to the elegance of temples: and that they sacrificed prisoners, taken from their enemies, to their false gods. After the martyrdom of St. Adalbert, three kings of Poland, all named Boleslas, attempted in vain to subdue them. The Teutonic knights, in 1239, conquered that country, and planted Christianity in it. See the two lives of St. Adalbert, written soon after his death, with the remarks of Henschenius, Apr. t. 3. p. 174.

(1) P. 36. and 264.

Also John Dlugloss, alias Longinus, Hist. Polonicâ, p. 112. Dithmar, Chronici l. 4. & Chronicon Hildesheimense.

ST. GERARD, BISHOP OF TOUL, C.

Gerard was descended of a noble family, and born at Cologne. His father's name was Ingranne; his mother, who was called Emma, was struck dead with lightning. Gerard, then in his youth, was much afflicted at this accident, and from that time consecrated himself entirely to a life of penance and devotion. Some time after he took the clerical tonsure, and entered himself in a community of clergy, who performed the divine office in the church of St. Peter, which was the cathedral, and followed the institute of the regular canons, probably either of St. Chrodegang or of Aix-la-Chapelle. The reputation of Gerard's fervent piety reached the imperial court, and whilst he was cellerer in this community he was promoted to the bishopric of Toul, vacant by the death of St. Gauzlin, in the beginning of the year 963. Bruno, archbishop of Cologne and duke of Lorrain, prime minister or general lieutenant of the empire to his brother Otho I. advanced him to that dignity, which the saint accepted only by compulsion and in obedience to his superiors. He recited every day thirteen canonical hours by joining the office of the monks with that of the canons, of which we have several other examples in that age. The holy scriptures and the lives of the saints he read daily, and meditated on them good part of the night. He had an extraordinary talent at preaching, which he exercised with great assiduity, often sending zealous clergymen to preach in country parishes. He rebuilt his cathedral, dedicated to St. Stephen, in 981, though the structure which we now see, was only raised in 1447. The monastery of St. Evre, or Aper, (which had been founded by that holy bishop of Toul toward the end of the fifth century) was enriched by our saint, in which his predecessor, St. Gauzlin, had settled the rule of St. Bennet, till then unknown in that province, says Widric. Le Cointe and F. Benoit, the Capuchin,[1]

(1) Benoit Picard, Hist. de Toul, p. 234.

think the rule of Agaunum, or rather that of St. Columban, was before observed in that house. St. Gauzlin had founded in another suburb of Toul, a new monastery in honour of St. Mansuy or Mansuet, the first apostle of that country. This St. Gerard took particularly under his protection, and became its principal and most munificent founder. The church of St. Gengou and Toul, and some others, were also founded by St. Gerard, who, out of devotion to St. Martin, whom he regarded as his principal patron and model, was a particular benefactor to the monastery of St. Martin, on the Meuse, near Sorcy, in his diocess. In 981 he made a pilgrimage to Rome, and in 982 exerted his charity in a wonderful manner in relieving the poor in his diocess in the time of a great famine, and afterward under a dreadful pestilence. All the abbeys of the country were recommended to his care by the emperor Otho II. in 974, and he founded the great hospital at Toul: also a community of Scotish (or Irish) and Greek monks. The reputation of the Scotish monks, whom St. Cadroe had lately placed at St. Clement's, at Metz, and in other parts, was such, that St. Gerard thought something wanting to his diocess till he had procured a settlement for some of these servants of God in it. These Greek monks established schools in their language, which were very useful and remarkable, as appears by the great progress which cardinal Humbert, in his youth a monk at Moien-Moutier, in Lorraine, and many others, made in that literature. The Scots also taught the sciences. For, by the great encouragement which St. Gauzlin and St. Gerard gave to learned men and to useful studies, during the sixty years which they successively governed the diocess of Toul, it became one of the most flourishing provinces in the church for learning and piety.[(2)] St. Gerard dreaded that learning, which makes not men more humble and more virtuous. To shun this fatal rock, upon which so many students split, he took great care that all scholars, especially those who were destined to the church, applied themselves still with greater solicitude and assiduity to all the exercises of an interior life than to their studies.

(2) See Dom Clemencez, Hist. Liter. t. 6. p. 29. & 57.

By making this the constant rule of his own conduct, he had not the regret which a certain great man[3] is said to have expressed in his last moments, for having taken more pains to cultivate his understanding with science than to correct and improve his will by virtue. By mortification, compunction, and heavenly contemplation, he nourished in his soul a constant spirit of devotion, which is the spring of a spiritual life, and which consists in a close uninterrupted union of the heart to God. By this he daily forgot the world, and banished its love more and more perfectly out of his heart, purified more and more its affections, and raised his soul continually to higher degrees of perfection in the divine love, and in all other virtues. In his heavenly contemplations he found, by his own experience, in a manner which words can never teach, that in the lowest degree of this exercise God often communicates himself to a soul with such excess of sweetness, that a thousand years spent in all the pleasures which the world can afford, bear no proportion to what a soul tastes in one minute with her God. His conversation had such charms to him, and his divine love filled his soul with such inexpressible chaste delights, that it seemed as it were impossible to him for his soul to love any other thing but God, or to find any satisfaction but in him, and in his love and holy will. St. Gerard passed from these exercises and labours to the full possession of God in the eternal kingdom of his glory, on the night between the twenty-second and twenty-third of April, in the year 994, having been bishop thirty-one years. Widric, the learned and pious abbot of St. Aper's, or Evre's, at Toul, and reformer of that and several other great abbeys in those parts, by order of Bruno, who was made bishop of Toul in 1026, wrote the life of St. Gerard. Bruno being raised to the popedom in 1048, under the name of Leo IX. canonized St. Gerard with great pomp in a council which he held at Rome, in 1050.[4] Being at Toul the same year he caused his body to be taken up and enshrined on the

(3) Cardinal du Perron.—(4) See his decretal for this canonization in Widric, l. 2. Mabillon, Sæc. 5. Ben. & Annal. t. 4. Item in Novo Codice canonizationum, & Conc. t. 6. part 1. ed. Regiæ Paris, 1714.

thirtieth of October.[5] After this ceremony, Widric added a second book to the life of St. Gerard, on his canonization; and afterward a third, on the translation of his relicks, with an account of some miracles. This work, which is edifying and well wrote, is given imperfect by Henschenius,[6] but entire by Dom Martenne,[7] and by Dom Calmet, in his proofs of his history of Lorraine.[8] It had been before published in French, with long notes, by F. Benedict Picard, the capuchin, in 1700, in 12mo. That author reprinted the same in his Ecclesiastical and Civil History of Toul, which he published in that city in 1707.

ST. IBAR, OR IVOR, BISHOP IN IRELAND.

The acts of St. Ibar, and some other monuments say, that he was ordained bishop at Rome, and preached in Ireland with St. Kiaran, St. Ailbeus and St. Declan, a little before St. Patrick arrived there: but others, quoted by Usher, tell us that St. Ibar was consecrated bishop by St. Patrick. He preached in Meath and Leinster, and built a monastery in Beg-erin, or Little Ireland, a small island on the coast of Kenselach, (which was anciently a considerable province of Leinster). In this monastery he trained up with many others St. Abban, his nephew, by his sister Mella, married to Cormac, king of Leinster. St. Abban was afterward abbot of the monastery of Magarnoide, in Kenselach. St. Ibar divided his time between the labours of his apostolic mission in the country, and the sweet repose of contemplation in his monastery, where he died about the year 500; according to the Ulster annals. His relicks were kept with singular veneration in this monastery of Beg-erin. See Usher's antiq. c. 16. p. 414. & Chron. ib. p. 515. Also Colgan's MSS. 22 Apr.

(5) Bened. XIV. de Canoniz. l. 1. c. 8. n. 8. t. 1. p. 63.—(6) Bolland. t. 3. Apr. p. 206. 213.—(7) Anecd. t. 3. p. 1048.—(8) Append. monum. t. 4. part 2. p. 137.

APRIL XXIV.

ST. FIDELIS, OF SIGMARENGEN, M.

From the process of his cononization, and other memoirs, collected by F. Theodore of Paris, of the same Order of Capuchin friars. See the acts of the canonization of SS. Fidelis of Sigmarengen, Camillus de Lellis, Peter Regalati, Joseph of Leonissa and Catharine Ricci, by Benedict XIV. printed in 1749, folio. On St. Fidelis, p. 101. 179. and the bull for his canonization, p. 516.

A. D. 1622.

He was born in 1577, at Sigmarengen, a town in Germany, in the principality of Hoinvenzollen. The name of his father was John Rey. The saint was christened Mark, performed his studies in the university of Fribourg in Switzerland, and whilst he taught philosophy, commenced doctor of laws. He at that time never drank wine, and wore a hair-shirt. His modesty, meekness, chastity, and all other virtues, charmed all that had the happiness of his acquaintance. In 1604, he accompanied three young gentlemen of that country on their travels through the principal parts of Europe. During six years, which he continued in this employment, he never ceased to instil into them the most heroic and tender sentiments of piety. He received the holy sacrament very frequently, particularly on all the principal holidays: in every town where he came, he visited the hospitals and churches, passed several hours on his knees in the presence of the blessed sacrament, and gave to the poor sometimes the very clothes off his back. After this he practised the law in quality of counsellor or advocate, at Colmar, in Alsace, with great reputation, but with greater virtue. Justice and religion directed all his actions. He scrupulously forbore all invectives, detractions, and whatever might affect the reputation of any

adversary. His charity procured him the surname of counsellor and advocate for the poor: but the injustices of a colleague in protracting law-suits for gain, and his finding fault with our saint for producing all his proofs for his clients in the beginning, in order to the quicker dispatch, gave him a disgust of a profession which was to many an occasion of sin, and determined him to enter among the Capuchin friars.[a] He first received holy orders, and having said his first mass in their convent at Fribourg, on the feast on St. Francis, in 1612, he consecrated himself to God by taking the habit. The guardian gave him, in religion, the name of Fidelis, or Faithful, alluding to that text of the Apocalypse which promises a crown of life to him who shall continue faithful to the end. From that moment humiliations, macerations, and implicit obedience were his delight. He overcame temptations by discovering them to his director, and submitting to his advice with regard to his conduct under them. By his last will, he bequeathed his patrimony to the bishop's seminary, for the establishment of a fund for the support of poor students, to whom he also left his library; and gave the remainder of his substance to the poor. In regard to dress and furniture, he always chose that for his own use which was the least valuable and convenient. He fasted Advent, Lent, and Vigils, on bread and water, with dried fruits, tasting nothing which had been dressed by fire. His life was a continued prayer and recollection, and at his devotions he seemed rather like an angel than a man. His earnest and perpetual petition to God was, that he would always preserve him from sin, and from falling into tepidity or sloth in his service. He sought the most abject and most painful employments even when superior; knowing that God exalts those highest who have here humbled themselves the lowest and the nearest to their own nothingness. He had no sooner finished his course of theology, than he was employed in preaching and in hearing confessions; and being sent superior to the convent of Weltkirchen, that town and many neighbouring places were

(a) These are an austere reformation of the Franciscans, or Gray-Friars, commenced in Italy in 1528, by friar Matthew de Basci, and approved by Clement VIII.

totally reformed by his zealous labours, and several Calvinists converted. The congregation, de propagandâ fide, sent to father Fidelis a commission to go and preach among the Grisons; and he was the first missionary that was sent into those parts after that people had embraced Calvinism. Eight other fathers of his Order were his assistants, and laboured in this mission under his direction. The Calvinists of that territory, being incensed at his attempt, loudly threatened his life, and he prepared himself for martyrdom on entering upon this new harvest. Ralph de Salis, and another Calvinist gentleman, were converted by his first conferences. The missionary penetrated into Pretigout, a small district of the Grisons, in 1622, on the feast of the Epiphany, and gained every day new conquests to Christ; the conversion of which souls ought to be regarded as more the fruit of the ardent prayers in which he passed great part of the nights, than of his sermons and conferences in the day. These wonderful effects of his apostolic zeal, whereof the bishop of Coire sent a large and full account to the congregation de propagandâ, so enraged the Calvinists in that province, who had lately rebelled against the emperor, their sovereign, that they were determined to bear with them no longer. The holy father having notice of it, thought of nothing but preparing himself for his conflict, passing whole nights in fervent prayer before the blessed sacrament, or before his crucifix, and often prostrate on the ground. On the twenty-fourth of April, 1622, he made his confession to his companion with great compunction, said mass, and then preached at Gruch, a considerable borough. At the end of his sermon, which he delivered with more than ordinary fire, he stood silent on a sudden, with his eyes fixed on heaven, in an ecstacy, during some time. He foretold his death to several persons in the clearest terms, and subscribed his last letters in this manner: "Brother Fidelis, who will be shortly the food of worms." From Gruch he went to preach at Sevis, where, with great energy, he exhorted the Catholics to constancy in the faith. A Calvinist having discharged his musket at him in the church, the Catholics entreated him to leave the place. He answered, that death was his gain and his joy, and that he was ready to

lay down his life in God's cause. On his road back to Gruch, he met twenty Calvinist soldiers with a minister at their head. They called him false prophet, and urged him to embrace their sect. He answered: "I am sent to you to "confute, not to embrace your heresy. The catholic reli-"gion is the faith of all ages, I fear not death." One of them beat him down to the ground, by a stroke on his head with his backsword. The martyr rose again on his knees, and stretching out his arms in the form of a cross, said with a feeble voice: "Pardon my enemies, O Lord: blinded by "passion, they know not what they do. Lord Jesus have "pity on me. Mary, mother of Jesus, assist me." Another stroke clove his skull, and he fell to the ground and lay weltering in his blood. The soldiers, not content with this, added many stabs in his body, and hacked his left leg, as they said, to punish him for his many journies into those parts to preach to them. A Catholic woman lay concealed near the place during this butchery; and after the soldiers were gone, coming out to see the effects of it, found the martyr's eyes open, and fixed on the heavens. He died in 1622, the forty-fifth year of his age, and the tenth of his religious profession. He was buried by the Catholics the next day. The rebels were soon after defeated by the imperialists, an event which the martyr had foretold them. The minister was converted by this circumstance, and made a public abjuration of his heresy. After six months, the martyr's body was found incorrupt, but the head and left arm separate from the trunk. These being put into two cases, were translated from thence to the cathedral of Coire, at the earnest suit of the bishop, and laid under the high altar with great pomp; the remainder of the corpse was deposited in the Capuchins' church at Weltkirchen. Three miracles performed by his relicks and intercession, out of three hundred and five produced, are inserted in the decree of his beatification, published by pope Benedict XIII. in 1729. Other miracles were proved, and the decree of his canonization was published by Benedict XIV. in 1746. The twenty-fourth of April is appointed the day of his festival, and his name is inserted in the Roman Martyrology. See the acts of his canonization: also his life, wrote by

Dom Placid, abbot of Weissenau, or Augia Brigantina, published by Dom Bernard Pez, librarian in the famous abbey of Melch, in Austria, in his Bibliotheca Ascetica, t. 10. p. 403.

To contribute to the conversion of a soul from sin, is something far more excellent than to raise a dead body to life. This must soon fall again a prey to death: and only recovers by such a miracle the enjoyment of the frail and empty goods of this world. But the soul, which, from the death of sin, is raised to the life of grace, is immortal, and, from a slave of the devil and a fire-brand of hell, passes to the inestimable dignity and privileges of a child of God: by which divine adoption she is rescued out of the abyss of infinite misery, and exalted to the most sublime state of glory and happiness, in which all the treasures of grace and of heaven are her portion for ever. Hunger, thirst, watchings, labours, and a thousand martyrdoms, ought to seem nothing to one employed in the sacred ministry, with the hopes of gaining but one sinner to Christ. Moreover, God himself will be his recompense, who is witness, and keeps a faithful account of all his fatigues and least sufferings.

ST. MELLITUS, ARCHBISHOP OF CANTERBURY, C.

He was a Roman abbot, whom St. Gregory sent over hither in 601, at the head of a second colony of missioners to assist St. Austin, by whom he was ordained the first bishop of London, or of the East-Saxons, baptized Sebert the king, with a great part of his nation: and by his liberality, in 604, laid the foundation of the cathedral church of St. Paul's, and, in 609, of the monastery of St. Peter at Thorney, which was rebuilt by king Edgar, and again most sumptuously by Saint Edward the Confessor, and is now called Westminster. This christian and learned prince, dying about 616, left his dominions to his three sons, Sexred, Seward, and Sigebert, whom he had not been so happy as to recover from their idolatry, though they had kept their heathenism private during their father's life. After his death they declared themselves Pagans, and gave their subjects the liberty of returning to their former idolatrous worship. Yet when they saw our holy

bishop at the altar, and giving the blessed eucharist to the people, they would not be satisfied unless he would give them some of that fine white bread, as they called it, he was used to give their father. He told them their request should be granted, on condition they would be baptized, as their father was; but this they would not hear of, alleging they had no need of baptism, but still insisted on receiving the consecrated bread; and on the bishop's refusal to gratify them in their unreasonable request, they banished him their dominions. These three princes, after a reign of six years, going on an expedition against the West-Saxons, were all three slain in battle. But though the chief promoters of paganism were taken off, their people, being inured again to idolatry, did not return to the faith before the year 628, according to the Saxon annals. St. Mellitus, passed over to France, but soon returned, and upon the death of St. Laurence, in 619, was translated to the see of Canterbury, being the third archbishop of that see. Whilst sick of the gout, he by his prayers stopped a furious conflagration which had already laid no small part of that city in ashes, and which no hands had been able to get under. He died April the twenty-fourth, 624. See Bede, Le Neve's Fasti, Goscelin, and Capgrave.

SS. BONA, OR BEUVE, AND DODA,

VIRGINS AND ABBESSES.

St. Beuve was of the royal blood of France, nearly related to king Dagobert, and one of the principal ladies of the court. She edified the whole kingdom by her virtues in the world above thirty years, but rejected all solicitations to marry, desiring to devote herself entirely to the service of God. Her brother, St. Baudry, or Balderic, who had some years before founded the monastery of Montfaucon, which he governed in quality of abbot, built a nunnery in honour of the Blessed Virgin, in the suburbs of Rheims, in 639: St. Beuve there took the religious habit, and, notwithstanding her tears and opposition, was chosen the first abbess of this house. By her example she conducted her religious sisters in the perfect spirit

of humility, poverty, mortification, and prayer, and died in 673, leaving behind her a sweet odour of her sanctity and virtues to all France. She was succeeded by her neice, Saint Doda, a faithful imitator of her spirit and virtues. The bodies of SS. Beuve and Doda were afterward removed to St. Peter's abbey, within the city. The ancient history of their lives having been lost in a great fire, an anonymous author compiled another from the tradition of the nuns in the tenth century: a piece not much esteemed, omitted by Mabillon, but published by the Bollandists. 24 Apr. See, on these holy virgins, Flodoard, the learned canon of Rheims, who died in 966, in his curious history of the church of Rheims, l. 4. c. 38.

B. ROBERT,

FIRST ABBOT AND FOUNDER OF THE GREAT BENEDICTIN MONASTERY OF CHAISE-DIEU, IN LATIN CASA DEI, IN THE DIOCESE OF CLERMONT, IN AUVERGNE.

He was brought up among the clergy of St. Julian's, at Brioude, and made canon and treasurer of that church. He built an hospital in that town, rebuilt about fifty churches, and, out of a love of solitude and penance, retired with two companions to the spot where, three years after, he founded his abbey, in which he governed three hundred monks. It became the head of a congregation of several Benedictin monasteries, and, in 1640, was aggregated to that of St. Maur. B. Robert died in 1067, on the seventeenth of April, and was interred on the twenty-fourth, on which he is honoured at Chaise-Dieu, and in other places in Auvergne. See Mabillon, Chatelain, &c.

APRIL XXV.



ST. MARK, EVANGELIST.

From Eusebius, St. Jerom, &c. collected by Tillemont, t. 2. p. 89. Calmet, t. 7, &c.

St. Mark was of Jewish extraction. The style of his gospel abounding with Hebraisms, shews that he was by birth a Jew, and that the Hebrew language was more natural to him than the Greek. His acts say he was of Cyrenaica, and Bede from them adds, of the race of Aaron. Papias, quoted by Eusebius,(1) St. Austin,(2) Theodoret, and Bede say, he was converted by the apostles after Christ's resurrection.(a) St. Irenæus(3) calls him the disciple and interpreter of St. Peter, and, according to Origen and St. Jerom, he is the same Mark whom St. Peter calls his son.(4) By his office of interpreter to St. Peter, some understood that St. Mark was the author of the style of his epistles; others, that he was employed as a translator into Greek or Latin, of what the apostle had written in his own tongue, as occasion might require it. St. Jerom and some others take him to be the same with that John, surnamed Mark, son to

(1) Hist. b. 3. c. 39.—(2) L. 1. de cons. evang. c. 1. and in Faust. l. 17. c. 3.
(3) B. 3. c. 1.—(4) 1 Pet. v. 13.

(a) Tillemont and others, upon the authority of these fathers, say he never was a disciple of Christ, but only of the apostles. Yet St. Epiphanius tells us, he was one of the seventy-two disciples, and forsook Christ, after hearing his discourse on the Eucharist, John vi. but was converted, by St. Peter after the resurrection. (hær. 51. c. 5. p. 528.) Tillemont (Note 2. sur S. Jean Marc, t. 2. p. 556.) maintains, that the evangelist was not John Mark, (who seems to have been the cousin of St. Barnabas) because the latter desired to follow SS. Paul and Barnabas, as an attendant, in 51; whereas the evangelist seems to have arrived in Egypt in 49, and to have wrote his gospel at Rome before that time. On the contrary, F. Combefis thinks that the evangelist and John Mark are the same person. And Stilting, the Bollandist, in the life of St. John Mark, shews this to be the most probable opinion, as nothing occurs in the sacred writings which proves them to have been different persons. See Stilting, t. 7. Sept. ad diem 27. p. 387.

the sister of St. Barnabas: but it is generally believed they were different persons: and that the latter was with St. Paul in the East, at the same time that the evangelist was at Rome, or at Alexandria. According to Papias, and St. Clement of Alexandria, he wrote his gospel at the request of the Romans; who, as they relate,[5] desired to have that committed to writing which St. Peter had taught them by word of mouth. Mark, to whom this request was made, did accordingly set himself to recollect what he had by long conversation learned from St. Peter; for it is affirmed by some, that he had never seen our Saviour in the flesh. St. Peter rejoiced at the affection of the faithful; and having revised the work, approved of it and authorized it to be read in the religious assemblies of the faithful. Hence it might be, that, as we learn from Tertullian,[6] some attributed this gospel to St. Peter himself.[h] Many judge, by comparing the two gospels, that St. Mark abridged that of St. Matthew; for he relates the same things, and often uses the same words; but he adds several particular circumstances, and changes the order of the narration, in which he agrees with St. Luke and St. John. He relates two histories not mentioned by St. Matthew,

(5) Eus. Hist. b. 2. c. 16.—(6) Tert. cont. Marcion. b. 4. c. 5.

(h) St. Epiphanius, (hær. 51.) St. Gregory Nazianzen, (Or. 25. and carm. 34.) St. Jerom, (Cat.) &c. affirm the same. Baronius, (ad an. 45.) and Selden think his gospel was first written in Latin, because it was compiled for the benefit of the Romans: but the Greek language was commonly understood among them. St. Austin, St. Jerom, and most of the ancients, suppose the Greek certainly to be the original; indeed the style itself shews it, and the learned are now commonly agreed in this point. An old manuscript of this gospel is kept in Saint Mark's treasury in Venice, and is there said to be the original copy, written by the evangelist himself. It is written not on Egyptian papyrus, as Mabillon and Montfaucon too lightly imagined, but on a paper made of cotton, as Scipio Maffei, a complete judge, who narrowly examined it, assures us. (See his Istoria Diplomatica, printed at Mantua, in 4to. in 1727.) Misson thought it written in Greek, and that he read the word Κατα. But Monfaucon shews that he mistook Bata in Ibat autem for Κατα; and that the MS. is in Latin, as Ciaconi had well informed us. It was conveyed from Aquileia to Venice in the fifteenth century. The emperor Charles IV. in 1355, obtained, from Aquileia, the last eight leaves, which are kept at Prague. The twenty leaves at Venice, with the last eight leaves at Prague, make the whole gospel of St. Mark, which belongs to the other three gospels in the Forojulian MS. This MS. was written in the sixth century, and contains the oldest copy of St. Jerom's version of the gospels. See Montfaucon, Diar. Italic. Calmet, Diss. sur l'Evang. de St. Marc, and principally Laur. a Turre's excellent letter to Bianchini, in this latter's Evangel. Quadrup. t. 4. p. 543.

namely, that of the widow giving two mites,[7] and that of Christ's appearing to the two disciples going to Emmaus. St. Austin[8] calls him the Abridger of St. Matthew. But Ceillier and some others think nothing clearly proves that he made use of St. Matthew's gospel. This evangelist is concise in his narrations, and writes with a most pleasing simplicity and elegance. St. Chrysostom[9] admires the humility of St. Peter, (we may add also of his disciple St. Mark,) when he observes, that his evangelist makes no mention of the high commendations which Christ gave that apostle on his making that explicit confession of his being the Son of God; neither does he mention his walking on the water; but gives at full length the history of St. Peter's denying his Master, with all its circumstances. He wrote his gospel in Italy, and, in all appearance, before the year of Christ, 49.

St. Peter sent his disciples from Rome to found other churches. Some moderns say St. Mark founded that of Aquileia. It is certain at least that he was sent by St. Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome, was accounted the second city of the world) as Eusebius, St. Epiphanius, St. Jerom, and others assure us. Pope Gelasius, in his Roman council, Palladius, and the Greeks, universally add, that he finished his course at Alexandria, by a glorious martyrdom. St. Peter left Rome, and returned into the East in the ninth year of Claudius, and forty-ninth of Christ. About that time St. Mark went first into Egypt, according to the Greeks. The Oriental Chronicle, published by Abraham Eckellensis, places his arrival at Alexandria only in the seventh year of Nero, and sixtieth of Christ. Both which accounts agree with the relation of his martyrdom, contained in the ancient acts published by the Bollandists, which were made use of by Bede and the Oriental Chronicle, and seem to have been extant in Egypt in the fourth and fifth centuries. By them we are told that Saint Mark landed at Cyrene, in Pentapolis, a part of Lybia bordering on Egypt, and, by innumerable miracles, brought many over to the faith, and demolished several temples of

(7) Mark xii.—(8) L. 1. de consens. evang. c. 2.—(9) Hom 58 and 85. in Mat.

the idols. He likewise carried the gospel into other provinces of Lybia, into Thebais, and other parts of Egypt. This country was heretofore of all others, the most superstitious: but the benediction of God, promised to it by the prophets, was plentifully showered down upon it during the ministry of this apostle. He employed twelve years in preaching in these parts, before he, by a particular call of God, entered Alexandria, where he soon assembled a very numerous church,[10] of which it is thought, says Fleury, that the Jewish converts then made up the greatest part. And it is the opinion of St. Jerom, and Eusebius, that these were the Therapeutes described by Philo,[11] and the first founders of the ascetic life in Egypt.[c]

The prodigious progress of the faith in Alexandria stirred up the heathens against this Galilæan. The apostle therefore left the city, having ordained St. Anianus bishop, in the eighth year of Nero, of Christ the sixty-second, and returned to Pentapolis, where he preached two years, and then visited his church of Alexandria, which he found increased in faith and grace, as well as in numbers. He encouraged the faithful and again withdrew; the Oriental Chronicle says to Rome. On his return to Alexandria, the heathens called him a magician, on account of his miracles, and resolved upon his death. God, however, concealed him long from them. At last, on the pagan feast of the idol Serapis, some that were employed to discover the holy man, found him offering to God the prayer of the oblation, or the mass. Overjoyed to find him in their power, they seized him, tied his

(10) B. 2. c. 16.—(11) De vita contempl.

(c) This opinion, Helyot, Montfaucon, and many others, have defended in ample dissertations; though others think these Therapeutes were originally a rigid sect of the Essenes among the Jews. Philo says, they were spread over all Egypt, that they lived retired from the world, disposed of their fortunes among their relations, read holy books, were much given to pious meditation, neither eat nor drank before sunset, and practised other austerities; and that some of their women observed perpetual virginity out of motives of religion. But whether they were the disciples of St. Mark or not, it is however certain, that from his time there were several Christians whom a desire of living after a more perfect manner than ordinary induced to withdraw into the country about Alexandria, and to live retired, praying and meditating on the holy scriptures, working with their hands, and taking no sustenance before sunset, &c.

feet with cords, and dragged him about the streets, crying out, that the ox must be led to Bucoles, a place near the sea, full of rocks and precipices, where probably oxen were fed. This happened on Sunday, the twenty-fourth of April, in the year of Christ, 68, of Nero, the fourteenth, about three years after the death of SS. Peter and Paul. The saint was thus dragged the whole day, staining the stones with his blood, and leaving the ground strewed with pieces of his flesh; all the while he ceased not to praise and thank God for his sufferings. At night he was thrown into prison, in which God comforted him by two visions, which Bede has also mentioned in his true martyrology. The next day the infidels dragged him, as before, till he happily expired on the twenty-fifth of April, on which day the Oriental and Western churches keep his festival. The Christians gathered up the remains of his mangled body, and buried them at Bucoles, where they afterward usually assembled for prayer. His body was honourably kept there, in a church built on the spot, in 310; and towards the end of the fourth age, the holy priest Philoromus made a pilgrimage thither from Galatia to visit this saint's tomb, as Palladius recounts. His body was still honoured at Alexandria, under the Mahometans, in the eighth age, in a marble tomb.(12) It is said to have been conveyed by stealth to Venice, in 815. Bernard, a French monk, who travelled over the East in 870, writes, that the body of St. Mark was not then at Alexandria, because the Venetians had carried it to their isles.(13) It is said to be deposited in the Doge's stately rich chapel of St. Mark, in a secret place, that it may not be stolen, under one of the great pillars. This saint is honoured by that republic with extraordinary devotion as principal patron.

The great litany is sung on this day to beg that God would be pleased to avert from us the scourges which our sins deserve. The origin of this custom is usually ascribed to St. Gregory the Great, who, by a public supplication, or litany, with a procession of the whole city of Rome, divided into seven bands, or companies, obtained of God the extinc-

(12) See Bolland. p. 352.—(13) See Mabillon Act. Bened. p. 502.

tion of a dreadful pestilence.[d] This St. Gregory of Tours, learned from a deacon, who had assisted at this ceremony at Rome.[14] The station was at St. Mary Major's, and this procession and litany were made in the year 590. St. Gregory the Great speaks of a like procession and litany which he made thirteen years after, on the twenty-ninth of August, in the year 603, in which the station was at St. Sabina's.[15] Whence it is inferred that St. Gregory performed this ceremony every year, though not on the twenty-fifth of April, on which day we find it settled, in the close of the seventh century, long before the same was appointed for the feast of St. Mark.[16] The great litany was received in France, and commanded in the council of Aix-la-Chapelle in 836, and in the Capitulars of Charles the Bald.[17] St. Gregory the Great observed the great litany with a strict fast. On account of the Paschal time, on the twenty-fifth of April, it is kept in several dioceses only with abstinence; in some with a fast of the Stations, or till None.[18]

Nothing is more tender and more moving than the instructions which several councils, fathers, and holy pastors, have given on the manner of performing public supplications and processions. The first council of Orleans orders masters to excuse their servants from work and attendance, that all the faithful may be assembled together to unite their prayers and sighs. A council of Mentz[19] commanded that all should assist barefoot, and covered with sackcloth: which was for some time observed in that church. St. Charles Borromæo endeavoured, by pathetic instructions and pastoral letters, to

(14) St. Greg. Turon. l. 10, hist. Franc. c. 1. See also John the Deacon, Vitâ S. Greg. l. 1. n. 42.—(15) St. Greg. M. l. 11. ep. 2. Indict. 6.—(16) Beleth, c. 122. Fronto in Calend. p. 71, &c.—(17) Capitular. l. 5. c. 158. & l. 6. c. 74.—(18) See Thomassin du Jeune, part 2. c. 21. Henschen. Apr. t. 3. p. 345.—(19) Can. 33.

(d) The Greek word litany, which signifies supplication, is mentioned by Saint Basil, (ep. 63. p. 97. t. 3.) as used in his time for a public supplication to implore the divine mercy. The Greeks repeated the form Kyrie eleison: the Latins retained the very words. St. Gregory the Great added Christe eleison to answer the former. The invocation of the saints was added soon after St. Gregory's time, as appears from some martyrologies of that age, which falsely bear the name of St. Jerom. See Florentini, Admonit. 8. præv. p. 39, 40. Thomassin, Hist. des Fetes Mob. part. 2. p. 173, &c.

revive the ancient piety of the faithful, on the great litany and the rogation days. According to the regulations which he made, the supplications and processions began before break of day, and continued till three or four o'clock in the afternoon. On them he fasted himself on bread and water, and preached several times, exhorting the people to sincere penance. A neglect to assist at the public supplications of the church, is a grievous disorder, and perhaps one of the principal causes of the little piety and sanctity which are left, and of the scandals which reign amongst Christians. They cannot seek the kingdom of God as they ought, who deprive themselves of so powerful a means of drawing down his graces upon their souls. We must join this procession with hearts penetrated with humility, and spend some time in prayer, pious reading, and the exercises of compunction. What we are chiefly to ask of God on these days is the remission of our sins, which are the only true evil, and the cause of all the chastisements which we suffer, or have reason to fear. We must secondly beg that God avert from us all scourges and calamities which our crimes deserve, and that he bestow his blessing on the fruits of the earth.

ST. MACULL, IN LATIN, MACALLIUS, CONFESSOR,

CALLED BY THE COMMON PEOPLE MAUGHOLD.

He was an Irish prince, and captain of robbers, or freebooters, whom St. Patrick converted to the faith. By baptism he was so changed into a new man, as to appear at once to have put on perfectly the spirit of Christ. To cut off all dangerous occasions and commerce, he renounced the world, and retired into the Isle of Man, about thirty English miles long, and nine broad, situated toward the coast of Lancashire, in England. In the acts of this saint, and in Gildas, it is called Eubonia, by Ptolemy Monoëda, from the British Moneitha, *i. e.* the farther or more northern Mona, to distinguish it from the Isle of Anglesey, on the coast of Wales, called by the ancients Mona. St. Patrick had before sent to this island St. Germanus, whom he had ordained bishop, that he might plant a church there. He is honoured as the apostle of this

island, and in his name is the cathedral church in Peel-castle dedicated. Upon the death of St. Germanus, St. Patrick sent thither two other preachers, named Conindrius and Romulus. In their time, St. Macull arrived there in an open boat, and, after their death, he is said to have been chosen bishop in 498, by the unanimous consent of the Mankish nation. He had till then led an austere penitential life, in the mountainous tract, which, from him, is called St. Maughold, and where a city was afterward built, which bears the same name, though now scarce a village, Ramsey being the only town within this tract or parish. The saint, by his labours and example, exceedingly enlarged the kingdom of Christ in this island. In what year he died is uncertain. He is honoured in the British and Irish Calendars.

A famous monastery formerly flourished in this island, at Russin, now, from its wonderful castle, called Castletown, the present capital of the island, and residence of the governor. In Peeling, the ancient capital, besides the cathedral, there is a parish church, of which St. Patrick is titular, and the old palace of the bishop. Out of the eighteen parishes of the island, St. Maughold gives name to that of the part about Ramsey. In the church-yard is St. Maughold's well of very clear water, received in a large stone coffin. The saint's chair, as it is called, is placed above, in which a person was formerly seated to drink a glass of the water for the cure of several disorders, especially from poison. His shrine was formerly shewn there, but was dispersed since the change of religion. See his life in Colgan's MSS. lives of Irish saints, on the twenty-fifth of April. Also the description of the Isle of Man, given by Sacheverell, the governor, p. 11 and 110.

ST. ANIANUS, BY EUSEBIUS CALLED ANNIANUS,

SECOND BISHOP OF ALEXANDRIA.

The acts of St. Mark tell us, that he was a shoe-maker in that city, whose hand, wounded with an awl, St. Mark healed when he first entered the city. Such was his fervour and progress in virtue and learning, that St. Mark constituted him

bishop of Alexandria, during his absence; and Anianus governed that great church four years with him, and eighteen years and seven months after his death, according to the Oriental Chronicle. He died in the year 86, on the twenty-sixth of November; but is named in the Roman Martyrology on the same day with St. Mark. "He was a man," says Eusebius,[1] "well-pleasing to God, and admirable in all things." St. Epiphanius mentions a church in Alexandria built in his honour.[2]

ST. PHÆBADIUS, CALLED IN GASCONY FIARI, C.

BISHOP OF AGEN, IN GAUL.

When the second Arian confession of faith was drawn up at Sirmium, and subscribed to by Osius, in 358, St. Phæbadius wrote against it with great success, and by his zeal put a check to that spreading evil, so that in Aquitain it was universally rejected. His book against the Arians, which is extant,[1] is written in so masterly a manner, with such solidity, justness, and close reasoning, as to make us regret the loss of his other works. In it he confutes this heretical confession of faith, and even in the more innocent parts discovers the secret wiles and subtle equivocations of its authors. In the council of Rimini, in 359, he zealously opposed the Arians, together with St. Servatius of Tongres. These two prelates were at length imposed upon, by the artful practices of Ursacius and Valens, to admit a captious proposition, without perceiving the poison which it contained. But, discovering afterward the snare, they declared they had been deceived, and condemned what they had done at Rimini.[2] St. Phæbadius, to repair this evil, redoubled his zeal in the council of Paris, in 360, and in the council of Saragossa, in Spain, in 380, and joined St. Delphinus, archbishop of Bourdeaux, his metropolitan, in all his labours for the faith. We have a learned, elegant, and solid treatise, in which the council of Rimini is confuted, and Ursacius and Valens attacked, of which Dom

(1) Hist. l. 2. c. 24.—(2) Hær. 69. c. 2.—(1) Bibl. Patrum. t. 4. p. 400.—(2) St. Hilar. Fragm. 11. St. Hieron. l. 4. in Lucifer. n. 6. Theodoret. l. 2. Hist. c. 17. St. Sulpic. Sev. Hist. l. 2. n. 16.

Rivet proves[3] St. Phæbadius to have been the author. A Greek translation of this piece is published among the discourses of St. Gregory Nazianzen, it being the forty-ninth. St. Phæbadius was alive in a very decrepit old age, in 392, when St. Jerom wrote his catalogue of illustrious men. The church of Agen places his festival on the twenty-fifth of April. See Tillemont, t. 6. p. 427. and Rivet, Hist. Liter. p. 266. and p. 30. t. 1. part. 2.

ST. IVIA, OR IVO,[a]

Was a Persian bishop, who preached the faith in England about the same time with St. Austin, in the seventh century; and having for some time prepared himself for his last passage, by solitude, watching, prayer, and fasting, at Slepe, now St. Ive's, in Huntingdonshire, he there died and was buried. His body was found by a ploughman, in a pontifical habit and entire, in 1001, on the twenty-fourth of April. By the fame of miracles performed at his relicks, many resorted to the place, and a Benedictin priory was there built, though the saint's body was soon after translated to the great abbey of Ramsey. Whitman, the third abbot at Ramsey, writ a book of the miracles wrought at his tomb, which was afterward augmented by Goscelin, a monk of Canterbury, about the year 1096. Pope Alexander V. granted a license to build a church to his honour, in Cornwall, where his name was famous, and is given to a parliamentary borough. See Dr. Brown Willis, in his history of parliamentary boroughs, t. 1. p. 543. Camden, Harpsfield, (sæc. 9.) and William of Malmesbury, l. 4. de Pontific. Bolland. 10 Jun. Hist. Liter. de la Fr. t. 8. p. 667.

(3) Hist. Liter. de la Fr. t. 1. part 2. p. 273.

(a) He is called Ivia, by Dr. Brown Willis, and in the best manuscript records: but most historians, by giving his name a Latin termination, pronounce it Ivo.

ST. KEBIUS, A NATIVE OF CORNWALL,

Was ordained bishop by St. Hilary of Poitiers, and, returning into his own country, preached penance in Cornwall, in the fourth century. See Borlase, Ant. of Cornwall, Leland, &c.

APRIL XXVI.

SS. CLETUS AND MARCELLINUS,

POPES, MARTYRS.

St. Cletus was the third bishop of Rome, and succeeded St. Linus, which circumstance alone shews his eminent virtue among the first disciples of St. Peter in the West. He sat twelve years, from 76 to 89. The canon of the Roman mass, (which Bossuet[1] and all others agree to be of primitive antiquity,) Bede, and other martyrologists, style him a martyr. He was buried near St. Linus, on the Vatican, and his relicks still remain in that church.[a]

(1) Expos. de la messe.

(a) Certain French critics think Cletus and Anacletus to have been one and the same person; but Orsi (t. 1. l. 2. n. 29. p. 282.) shews them to have been distinct popes. Eusebius, indeed, confounds them, as he did Novatus and Novatian, and the popes Marcellus and Marcellinus; mistakes to which, from the likeness of names, the Greeks were the most liable, as they wrote at so great a distance. But the Latins, who had authentic records by them, could not be mistaken; especially the author of the first part of the Liberian Calendar, which appears, in most particulars, to be copied from the public registers of the Roman church: which authorities make it appear that Cletus sat the third, and Anacletus the fifth bishop of Rome. The church sometimes honours the same saint on several days: but the most authentic monuments distinguish those saints. On St. Cletus, and that he is not the same person with St. Anacletus, called by some Anencletus, see A. Sandini, in Dissert. 4. ad Hist. Pontif. Berti, Chron. Hist. Eccl. primi. Sæc. t. 1. Orsi, &c. Some modern pontificals tell us that he divided the city of Rome into twenty-five parishes, and first built St. Peter's church. 'The faithful celebrated the divine mysteries in the catacombs, or vault, where the remains of the apostles were deposited, and over their tomb St. Cletus might add some embellishments, or enlarge this sacred place.' See Bianchini, Notes on Anastasius's Pontifical, t. 2. p. 61.

ST. MARCELLINUS, POPE, M.

He succeeded St. Caius in the bishopric of Rome, in 296, about the time that Dioclesian set himself up for a deity, and impiously claimed divine honours. Theodoret says,(2) that, in those stormy times of persecution, Marcellinus acquired great glory. He sat in St. Peter's chair eight years, three months, and twenty-five days, dying in 304, a year after the cruel persecution broke out, in which he gained much honour. He has been styled a martyr, though his blood was not shed in the cause of religion, as appears from the Liberian Calendar, which places him among those popes that were not put to death for the faith.(b)

It is a fundamental maxim of the Christian morality, and a truth which Christ has established in the clearest terms, and in innumerable passages of the gospel,(3) that the cross, or sufferings and mortification are the road to eternal bliss. They therefore, who lead not here a crucified and mortified life, are unworthy ever to possess the unspeakable joys of his kingdom. Our Lord himself, our model and our head, walked in this path, and his great apostle puts us in mind(4) that he entered into bliss only by his blood and by the cross. Nevertheless, this is a truth which the world can never understand, how clearly soever it be preached by Christ, and recommended by his powerful example, and that of his martyrs and of all the saints. Christians still pretend, by the joys and pleasures of this world, to attain to the bliss of heaven, and

(2) Theodoret, b. 2. c. 2.—(3) Matt. v. 5. 10. xvi. 24. x. 38. xi. 12. Luke vi. 25. ix. 23, &c.—(4) Hebr. ix 12.

(b) Petilian, the Donatist bishop, objected to the Catholics, that Marcellinus had sacrificed to idols, and had delivered up the holy scriptures to the persecutors; also that his priests, Melchiades, Marcellus, and Sylvester, were guilty of the same apostacy. But St. Austin entirely denied the charge (l. de unico bapt. contra Petilian. c. 16. t. 9. p. 541.) which was a mere calumny of the Donatists. Yet upon this slander some others built another fictitious history of his repentance in a pretended council of Sinuessa. The author discovers himself to have been a barbarous half-Latin Goth, says Coutant. (Append. ad ep. decretales, p. 27.) His forgery contradicts the histories, customs, and language of that age. See Pagi ad an. 303. Natalis Alexander, Tillemont, t. 5. Orsi, t. 3, &c.

shudder at the very mention of mortification, penance, or sufferings. So prevalent is this fatal error, which self-love and the example and false maxims of the world strongly fortify in the minds of many, that those who have given themselves to God with the greatest fervour, are bound always to stand upon their guard against it, and daily to renew their fervour in the love and practice of penance, and to arm themselves with patience against sufferings, lest the weight of the corruption of our nature, the pleasures of sense, and flattering blandishments of the world, draw them aside, and make them leave the path of mortification, or lose courage under its labours, and under the afflictions with which God is pleased to purify them, and afford them means of sanctifying themselves.

ST. RICHARIUS, OR RIQUIER, ABBOT.

He was born in the village of Centula, in Ponthieu. His pious parents had no worldly riches to leave him ; but he was sensible how great an inheritance that of grace and virtue is. His youth was spent in the laborious occupations of a country life, which he sanctified by the motives of religion, and the practice of moral virtues : but God, by the following occasion, taught him its most perfect lessons. Two pious Irish priests, named Cadoc and Frichor, passing through that country, and being ill-treated by the people, Riquier entertained them and did them all the good offices in his power. They in requital taught him the maxims of perfect virtue; and God, in recompense of his charity, spoke, at the same time, inwardly to his heart in sentiments with which he had been unacquainted whilst he did not so seriously consider the great truths of religion. From that time he began to fast on barley bread strewed with ashes, drinking only water, which he often mingled with his tears, which he shed abundantly. He joined watchings to manual labour, and passed both the nights and days in prayer and holy meditation. Having prepared himself for holy orders, he was promoted to the priesthood. From that moment he considered himself as bound to live no longer to himself; and began to preach and to instruct the faithful

with extraordinary zeal. He came over into England to perfect himself in the science of the saints; but returned to preach the word of God in his own country. God every where crowned his zeal with wonderful success. King Dagobert I. desired to hear him preach; and the saint spoke so pathetically on the vanities of the world, that the king was exceedingly moved, and bestowed on him many presents. The saint employed them in the relief of the poor, and in founding the monastery of Centula, in the diocess of Amiens, which he began in 638. He some time after built a second, called to this day Forest-Montier, three leagues and a half from Abbeville. He lived an anchoret in the forest of Cressy, with one only companion, in perpetual contemplation and prayer; and in so great austerity, that he seemed almost to forget that he had a body. He died about the year 645. His relicks are the chief treasure of his great monastery of Centula, now called St. Riquier. His name is famous in the French and Roman Calendars. See his life by Alcuin: likewise other memoirs in Mabillon and Henschenius.

ST. PASCHASIUS RADBERT, ABBOT, C.

Radbert, pronounced Rabert, was born in the territory of Soissons. The death of his mother having left him an orphan in his infancy, the nuns of our Lady's at Soissons, took care of his education, which they committed to the monks of Saint Peter's, in the same town. Having made some progress in his studies and in piety, he received the clerical tonsure; but soon after returned into the world, and led some years a secular life, till, powerfully touched by divine grace, he retired to the monastery of Corbie, and made his monastic profession under St. Adalhard, the founder and first abbot of that house. This state he looked upon as the school of perfect virtue, and all its exercises as the means by which he was to attain to it: he therefore dreaded the least sloth or remissness in any of the regular observances of his vocation. By the fervour and exactitude with which he acquitted himself of them, he made his whole life in every action and every moment a continued holocaust to the divine glory and love. Having

in his youth made a considerable progress in his studies, particularly by reading Terence and Cicero, in the monastery he applied himself, with wonderful success, to sacred studies. St. Adalhard and Wala, his brother and successor in the abbacy, made him their companion in their journeys, and their counsellor in all affairs of importance. In 822, they took him with them into Saxony, when they finished the establishment of Corwei, or New Corbie, there. The emperor, Lewis Debonnaire, employed him in several public affairs; and he discharged all these commissions with honour. In his own monastery he preached to the monks on Sundays and holydays, and gave every day public lectures on the sacred sciences. Under his direction the schools of Corbie became very famous. Amongst his scholars were Adalhard the Younger, (who governed the abbey in quality of vicar during the absence of St. Adalhard the Elder,) St. Anscharius, Hildeman, and Odo, successively bishops of Beauvais, and Warin, abbot of New Corbie, in Saxony. These occupations and studies never seemed to him a sufficient reason to exempt him from assisting at the public office in the choir, and all other general observances of the rule. In subscribing the council of Paris, in 846, he took only his own name, Radbert; but in the works which he composed after that time, he always prefixed to it that of Paschasius. This he took according to the custom which then prevailed among men of letters in France, for every one to adopt some Roman or scriptural name. Thus in his epitaph or panegyric on his abbot, Wala, he styles him Arsenius.

St. Adalbert died in 826, and Wala, the second abbot, in 836. Isaac succeeded him, and upon his demise, in 844, Radbert was chosen the fourth abbot. The distractions of this station made him earnestly endeavour to resign his dignity: which however he could not effect till seven years after, in 851. Being restored to his liberty, he retired to the abbey of St. Riquier to finish some of his works: but after some time he returned to Corbie. In all his writings he takes those of the fathers, in which he was extremely well versed, for his guide.(1) His long commentary on St. Matthew's gospel, a

(1) Radb. Comm. in Matt. l. 1 præf.

learned and useful work, he began before he was chosen abbot, as appears from his dedication of the four first books to Gontland, a monk of St. Riquier's; but in the latter he speaks of himself as very old, so that Mabillon thinks he only finished his twelfth or last book about the year 858. The errors of Felix of Urgel and Claudius of Turin, those of Gothescalc,[2] whom he had condemned with the prelates assembled at Quiercy, in 849, and especially those of John Scotus Erigena, against the mystery of the real presence of the body of Christ in the eucharist,[3] are solidly confuted in this commentary. Radbert dedicated to Emma, abbess of our Lady's at Soissons, about the year 856, his prolix commentary on the forty-fourth Psalm.[4] To stir himself up to compunction, he wrote an exposition of the Lamentations of Jeremy, which he applies both to the two destructions of Jerusalem, by Nabuchodonosor and Titus, and to the fall of a soul into sin. The mention he here makes of the sacking of Paris, shews that he wrote this book after the plunder of that city by the Normans, in 857. The most famous work of Radbert was his book, On the Sacrament of the Altar, or On the Body and Blood of Christ, which he dedicated to Warin, abbot of New Corbie; to which dignity he was only raised in 826. He mentions in it the banishment of Arsenius, that is, of the abbot Wala, which happened in 831, not of St. Adalhard, as some mistake, who thence imagine that he first published this book in 818. Fifteen or twenty years after this first edition, the author, when he was abbot, consequently after the year 844, gave a second more ample than the former, and dedicated it to king Charles the Bald, who had desired to see it. During this interval, no one had raised any clamours about it. But some afterward took offence at certain expressions, chiefly taken from St. Ambrose, in which the author affirmed the body of Christ present in the eucharist to be the same flesh which was born of the Virgin Mary, and nailed to the cross, in terms so strong, that these writers imagined that he taught it to be in the eucharist in

(2) Radb. in Matt. l. 6. p. 746.—(3) Ib. l. 11. c. 26. p. 1093.—(4) Ps. xliv. Eructavit cor meum.

the same mortal state in which he suffered, and that he understood this sacred mystery in the carnal sense of the Capharnaits.[a] Radbert defends the manner in which he had expressed himself, in a letter to Frudegard, a monk of New Corbie. He wrote the life of St. Adalhard soon after his death: also that of the abbot Wala, under the title of his epitaph,[5] and the acts of the martyrs Rufinus and Valerius, who suffered in the territory of Soissons. The foregoing works of St. Radbert were published in one volume by F. Sirmond, in 1618, and in the Library of the Fathers. His treatise to defend the perpetual virginity of Mary, in bringing forth the Son of God, was printed by the care of D'Achery.[6] His book On Faith, Hope, and Charity, was first published by Dom Bernard Pez,[7] and soon after much more correctly by Dom Martenne,[8] who in the same place has favoured us with a much more correct and complete edition of Radbert's book, On the Body and Blood of the Lord, than that of F. Sirmond, with a collection of various readings compiled by Dom Sabbatier.

St. Paschasius Radbert has given us several remarkable instances of his modesty and humility, styling himself frequently in his writings, The Outcast of the Monastic Order.[b] He died at Corbie on the twenty-sixth of April, about the year 865. He was buried in St. John's chapel, but his body was translated into the great church, in 1073, by authority of the holy see, under the pontificate of Gregory VII. the ceremony being performed by Wido, bishop of Amiens;[9] from which time he is honoured at Corbie, and in the Gallican and Benedictin Martyrologies among the saints. In his last sickness, he laid so strict an injunction on all his disciples and

(5) Published by Mabillon, Act Ben. t. 6. p. 139.—(6) De Partu Virginis, apud D'Achery, t. 12. Spicilegij, p. 1.—(7) Anecdot. t. 1.—(8) Ampl. Collect. t. ult. seu 9. (9) Hugo Menard, ex Veteribus Monumentis Corbeiens, & Bened. XIV. De Canoniz. l. 1. c. 8. n. 11. p. 65.

(a) On the works of Ratramnus, a monk of Corbie, on this subject, see Ceillier, t. 19. p. 137. and on that which F. Cellot published anonymous, and is proved by Dom Bern. Pez, (t. 1. Anecd.) Ceillier, &c. to be the production of Gerbert, archbishop of Rheims, afterward pope Sylvester II. see Ceillier, ib. p. 727. also on Ratramnus, see Hist. Liter. de la France, t. 5. p. 334, 335. and on that work of Gerbert, ib. t. 6. p. 587.

(b) Monachorum Peripsema.

brethren, forbidding any one to write his life, that his humility has robbed us of the edification which such an history would have afforded us. See his short life compiled by F. Sirmond, and prefixed to his edition of this holy man's works: also another collected from the archives of Corbie, by Hugh Menard, in his notes on the Benedictin Martyrology: also Ceillier, t. 19. p. 87. and Legipont, Hist. Liter. Bened. t. 3. p. 77.

APRIL XXVII.

ST. ANTHIMUS, BISHOP,

AND MANY OTHER MARTYRS, AT NICOMEDIA.

From Lactantius, l. de mortibus persecut. ed. nov. t. 2. p. 197. Eusebius, hist. b. 8. c. 4. 6. See Tillemont, t. 5.

A. D. 303.

These martyrs were the first victims offered to God in the most bloody persecution raised by Dioclesian. That prince was a native of Dalmatia, of the basest extraction, and a soldier of fortune. After the death of the emperor Numerian, son of Carus, slain by a conspiracy in 284, he was proclaimed emperor by the army at Chalcedon. The year following he defeated Carinus, the other son of Carus, who reigned in the West: but finding the empire too unwieldy a body to govern alone, and secure himself at the same time against the continual treasons of the soldiery, especially the Pretorian guards, who during the last three hundred years had murdered their emperors almost at pleasure; having moreover no issue male, and reposing an entire confidence in Maximian Herculeus, Dioclesian chose him for his partner in the empire, and honoured him with the title of Augustus. He was a barbarian, born of obscure parents, at a village

near Sirmium in Pannonia, of a cruel and savage temper, and addicted to all manner of wickedness; but was reckoned one of the best commanders of his time. The two emperors, alarmed at the dangers which threatened the empire on every side, and not thinking themselves alone able to oppose so many enemies at once, in 292 named each of them a Cæsar, or emperor of an inferior rank, who should succeed them respectively in the empire, and jointly with them defend the Roman dominions against foreign invaders and domestic usurpers. Dioclesian chose Maximian Galerius for the East, who, before he entered the Roman army, was a peasant of Dacia: a man of a brutal ferocity, whose very aspect, gesture, voice, and discourse were all terrifying; and who, besides his cruel disposition, was extremely bigoted to idolatry. Maximian Herculeus chose Constantius, surnamed Chlorus, for the West, an excellent prince and nobly born.

The first years of the reign of Dioclesian were tolerably favourable to the Christians, though several even then suffered martyrdom by virtue of former edicts. But Galerius began to persecute them in the provinces within his jurisdiction, by his own authority; and never ceased to stir up Dioclesian to do the like, especially in 302, when he passed the winter with him at Nicomedia. Dioclesian, however, appeared unwilling to come into all his violent measures, foreseeing that so much blood could not be spilt without disturbing the peace of the empire to an high degree. The oracle of Apollo at Miletus was therefore consulted, and gave such an answer as might have been expected from an enemy to the Christian religion.[1] The same author in two places[2] relates another accident which contributed to provoke the emperor against the faith. Whilst Dioclesian was offering victims at Antioch, in 302, in order to consult the entrails for the discovery of future events, certain Christian officers, who stood near his person, "made on their foreheads the immortal sign of the cross." This disturbed the sacrifices and confounded the aruspices, or diviners, who could not find the ordinary marks they looked for in the entrails of the

(1) Lactantius de mort. persec. c. 11. p. 197.—(2) Ibid c. 10. & Inst. l. 4. c. 27.

victims, though they offered up many, one after another, pretending that the divinity was not yet appeased. But all their sacrifices were to no purpose, for no signs appeared. Upon which the person set over the diviners declared, that their rites did not succeed, because some profane persons, meaning the Christians, had thrust themselves into their assembly. Hereupon Dioclesian, in a rage, commanded that not only those who were present, but all the rest of his courtiers should come and sacrifice to their gods; and ordered those to be scourged who should refuse to do it. He also sent orders to his military officers to require all the soldiers to sacrifice, or, in case of refusal, to be disbanded. Another thing determined Dioclesian to follow these impressions, which one would have imagined should have had a quite contrary effect; it is mentioned by Constantine the Great, who thus speaks in an edict directed to the whole empire, preserved by Eusebius.[3] "A report was spread that "Apollo out of his dark cavern had declared, that certain "just men on earth hindered him from delivering true ora-"cles, and were the cause that he had uttered falsehood. For "this reason he let his hair grow, as a token of his sorrow, "and lamented this evil among men, having hereby lost his "art of divination. Thee I attest, most high God. Thou "knowest how I, being then very young, heard the emperor "Dioclesian enquiring of his officers who these just men "were: when one of his priests made answer, that they "were the Christians; which answer moved Dioclesian to "draw his bloody sword, not to punish the guilty, but to "exterminate the righteous, whose innocence stood con-"fessed by the divinities he adored."

For beginning this work, choice was made of the festival of the god Terminus, six days before the end of February, that month closing the Roman year before the correction of Julius Cæsar, and when that feast was instituted. By this they implied that an end was to be put to our religion. Early in the morning the prefect, accompanied with some officers and others, went to the church; and having forced open the

(3) Vit. Const. l. 2. c. 50, 51. p. 467

door, all the books of the scriptures that were there found were burnt, and the spoil that was made on that occasion was divided among all that were present. The two princes, who from a balcony viewed all that was done, (the church which stood upon an eminence being within the prospect of the palace,) were long in debate whether they should order fire to be set to it. But in this Dioclesian's opinion prevailed, who was afraid that if the church was set on fire, the flames might spread themselves into the other parts of the city; so that a considerable body of the guards were sent thither with mattocks and pickaxes, who in a few hours time levelled that lofty building with the ground. The next day an edict was published, by which it was commanded that all the churches should be demolished, the scriptures burnt, and the Christians declared incapable of all honours and employments, and that they should be liable to torture, whatever should be their rank and dignity. All actions were to be received against them, while they were put out of the protection of the law, and might not sue either upon injuries done them, or debts owing to them; deprived moreover of their liberties and their right of voting. This edict was not published in other places till a month later. But it had not been long set up, before a certain Christian of quality and eminence in that city, whom some have conjectured to be St. George, had the boldness publicly to pull down this edict, out of a zeal which Lactantius justly censures as indiscreet, but which Eusebius, considering his intention, styles divine. He was immediately apprehended, and after having endured the most cruel tortures, was broiled to death on a gridiron, upon a very slow fire. All which he suffered with admirable patience. The first edict was quickly followed by another, enjoining that the bishops should be seized in all places, loaded with chains, and compelled by torments to sacrifice to the idols. St. Anthimus was, in all appearance, taken up on this occasion; and Nicomedia, then the residence of the emperor, was filled with slaughter and desolation.

But Galerius was not satisfied with the severity of this edict. Wherefore, in order to stir up Dioclesian to still

greater rigours, he procured some of his own creatures to set fire to the imperial palace, some parts of which were burnt down; and the Christians, according to the usual perverseness of the heathens, being accused of it, as Galerius desired and expected, this raised a most implacable rage against them. For it was given out, that they had entered into consultation with some of the eunuchs, for the destruction of their princes, and that the two emperors were well nigh burnt alive in their own palace. Dioclesian, not in the least suspecting the imposture, gave orders that all his domestics and dependents should be cruelly tortured in his presence, to oblige them to confess the supposed guilt, but all to no purpose; for the criminals lay concealed among the domestics of Galerius, none of whose family were put to the torture. A fortnight after the first burning, the palace was set on fire a second time, without any discovery of the author; and Galerius, though in the midst of winter, left Nicomedia the same day, protesting that he went away through fear of being burnt alive by the Christians. The fire was stopped before it had done any great mischief, but it had the effect intended by the author of it. For Dioclesian, ascribing it to the Christians, resolved to keep no measures with them; and his rage and resentment, being now at the highest pitch, he vented them with the utmost cruelty, upon the innocent Christians, beginning with his daughter Valeria, married to Galerius, and his own wife, the empress Prisca, whom, being both Christians, he compelled to sacrifice to idols. The reward of their apostacy was, that after an uninterrupted series of grievous afflictions, they were both publicly beheaded, by the order of Licinius, in 313, when he extirpated the families of Dioclesian and Maximian. Some of the eunuchs that were in the highest credit, and by whose directions the affairs of the palace had been conducted before this edict, having long presided in his courts and councils, were the first victims of his rage: and they bravely suffered the most cruel torments and death for the faith. Among these were SS. Peter, Gorgonius, Dorotheus, Indus, Migdonius, Mardonius, and others. The persecution which began in the palace, fell next on the clergy of Nicomedia.

St. Anthimus, the good bishop of that city, was cut off the first, being beheaded for the faith. He was followed by all the priests and inferior ministers of his church, with all those persons that belonged to their families. From the altar the sword was turned against the laity. Judges were appointed in the temples to condemn to death all who refused to sacrifice, and torments till then unheard of, were invented. And that no man might have the benefit of the law that was not a heathen, altars were erected in the very courts of justice, and in the public offices, that all might be obliged to offer sacrifice, before they could be admitted to plead.(4) Eusebius adds, that the people were not suffered to buy or sell any thing, to draw water, grind their corn, or transact any business, without first offering up incense to certain idols set up in market places, at the corners of the streets, at the public fountains, &c. But the tortures which were invented, and the courage with which the holy martyrs laid down their lives for Christ, no words can express. Persons of every age and sex were burnt, not singly one by one, but, on account of their numbers, whole companies of them were burnt together, by setting fire round about them: while others being tied together in great numbers, were cast into the sea. The Roman Martyrology commemorates, on the twenty-seventh of April, all that suffered on this occasion at Nicomedia.

The month following, these edicts were published in the other parts of the empire; and in April two new ones were added, chiefly regarding the clergy. In the beginning of the year 304, a fourth edict was issued out, commanding all Christians to be put to death, who should refuse to renounce their faith. Lactantius describes(5) how much the governors made it their glory to overcome one Christian by all sorts of artifice and cruelty. For the devil, by his instruments, sought not so much to destroy the bodies of the servants of God by death, as their souls by sin. Almost the whole empire seemed a deluge of blood, in such abundance did its streams water, or rather drown the provinces. Constantius himself, though a just prince, and a favourer of the Christians,

(4) Lact. c. 15. de mort. pers.—(5) Instit. l. 5. c. 11.

was not able to protect Britain, where he commanded, from the first fury of this storm. The persecutors flattered themselves they had extinguished the Christian name, and boasted as much in public inscriptions, two of which are still extant. But God by this very means increased his church, and the persecutors' sword fell upon their own heads. Dioclesian, intimidated by the power and threats of this very favourite Galerius, resigned to him the purple at Nicomedia, on the first of April, in 304. Herculeus made the like abdication at Milan. But the persecution was carried on in the East by their successors ten years longer, till, in 313, Licinius having defeated Maximinus Daia, the nephew and successor of Galerius, joined with Constantine in a league in favour of Christianity. Dioclesian had led a private life in his own country, Dalmatia, near Salone, where now Spalatro stands, in which city stately ruins of his palace are pretended to be shewn. When Herculeus exhorted him to re-assume the purple, he answered: "If you had seen the herbs, which with my own hands I "have planted at Salone, you would not talk to me of empires." But this philosophic temper was only the effect of cowardice and fear. He lived to see his wife and daughter put to death by Licinius, and the Christian religion protected by law, in 313. Having received a threatening letter from Constantine and Licinius, in which he was accused of having favoured Maxentius and Maximinus against them, he put an end to his miserable life by poison, as Victor writes. Lactantius says, that seeing himself despised by the whole world, he was in a perpetual uneasiness, and could neither eat nor sleep. He was heard to sigh and groan continually, and was seen often to weep, and to be tumbling sometimes on his bed, and sometimes on the ground. His colleague Maximinian Herculeus thrice attempted to resume the purple, and even snatched it from his own son, Maxentius, and at length in despair hanged himself, in 310. Miserable also was the end of all their persecuting successors, Maxentius, the son of Herculeus, in the West, and of Galerius and his nephew Maximinus Daia, in the East. No less visible was the hand of God in punishing the authors of the foregoing

general persecutions, as is set forth by Lactantius, in a valuable treatise entitled On the Death of the Persecutors.[a]

[a] Tertullian observes, that it was the glory of the Christian religion that the first emperor that drew his sword against it was Nero, the sworn enemy of all virtue. This tyrant, four years after he had begun, in 64, to exert his rage against the Christians, in his extreme distress attempted to kill himself; but, wanting resolution, he prevailed upon another to help him to take away his life, and perished under the public resentment of the whole empire, and the universal detestation of all mankind, for his execrable cruelties and abominations. Domitian persecuted the church in 95, and was murdered by his own servants the year following. Trajan, Adrian, Titus, Antoninus, and Marcus Aurelius rather tolerated than raised persecutions, and escaped violent deaths. Severus, after he began, in 202, to oppress the Christians, fell into disasters, and died weary of life, leaving behind him a most profligate son, who had attempted to take away the life of his father, and afterward killed his brother: and his whole family perished miserably. Decius, after a short reign, died in battle. Gallus was killed the year after he commenced persecutor. Valerian was a cruel enemy to the Christians, and died in miserable captivity in Persia. Aurelian was killed in 274. Maximinus I. was slain after a reign of three years. Nothing prospered with Dioclesian after he began his war against the church: out of cowardice he abdicated the empire, and at length put an end to his own life. His colleague, Maximian, Herculeus was compelled to hang himself in 310. Maximian Galerius, the most cruel author of Dioclesian's persecution, was seized with a grievous and terrible disease. For, being extremely fat and unwieldy, the huge mass of flesh was over-run with putrefaction, and swarmed with vermin: and the stench that came from him was not to be borne even by his own servants, as Eusebius relates, (b. 8. c. 16.) Maxentius was overcome by Constantine, and drowned in the Tiber. Maximinus II. after being defeated by Licinius, was compelled by him to repeal his edicts against the Christians, and died in 313, in exquisite torments, under a distemper not unlike that of Galerius. For, whilst his army was drawn up in the field, he was lurking and hiding his cowardly head at home, and flying to Tarsus, not knowing where to find a place of refuge on land or sea, but scared every where with his fears: he was also struck with a sore distemper over his whole body. In the most acute and insufferable anguish, he rolled himself upon the ground, and pined away by long fasting, so that he looked like a withered and dried skeleton. At last, he who had put out the eyes of the Christians, lost his sight, and his eyes started out his head; and, yet still breathing and confessing his sins, he called upon death to come and release him, which advanced slowly, and not till he had acknowledged that he deserved what he suffered for his cruelty, and for the insults which he had committed against Jesus Christ, as Eusebius relates, (Hist. l. 9. c. 10.): who adds, that all the rulers of provinces, who had acted under him, and persecuted the Christians, were put to death, as Pincentius, his principal favourite, Culcianus, in Egypt, Theotecnus, and others. Urbanus, the cruel governor of Palestine, had been convicted of many crimes at Cæsarea, and condemned to a shameful death by Maximinus himself; and his successor, Firmilianus, had met with the same fate from the hands of his master, whom, by his cruelties he had studied to please. Licinius, the last of these persecutors, was a worthless and stupid prince, who could not read or write his own name, hated all men of learning, and was a foe to religion. He, to please Constantine, for some time favoured the Christians, and pretended himself to be ready to become one; but at last threw off the mask, and persecuted the church, when he was conquered and put to death by Constantine, in 323. See Mr. Jortin, t. 3. Tillemont, Hist. des emp.

Thus, whilst the martyrs gained immortal crowns, and virtue triumphed by the means of malice itself, God usually, even in this world, began to avenge his injured justice in the chastisement of his enemies. Though it is in eternity that the distinction of real happiness and misery will appear. There all men will clearly see that the only advantage in life is to die well: all other things are of very small importance. Prosperity or adversity, honour or disgrace, pleasure or pain, disappear and are lost in eternity. Then will men entirely lose sight of those vicissitudes which here so often alarmed, or so strongly affected them. Worldly greatness and abjection, riches and poverty, health and sickness, will then seem equal, or the same thing. The use which every one has made of all these things will make the only difference. The martyrs having eternity always present, and placing all their joy and all their glory in the divine will and love, ran cheerfully to their crowns, contemning the blandishments of the world, and regardless even of torments and death.

ST. ANASTASIUS, POPE, C.

He was by birth a Roman, and had, by many combats and labours, acquired a high reputation for his virtues and abilities. He succeeded Siricius in the papacy, in 398. St. Jerom calls him[1] a man of an holy life, of a most rich poverty, and endued with an apostolic solicitude and zeal. He exerted himself in stopping the progress of Origenism. When Rufinus had translated the dangerous books of Origen, On the Principles, he condemned that translation as tending to weaken our faith, built on the tradition of the apostles and our fathers, as he says in his letter on this subject, to John, bishop of Jerusalem.[2] As to Rufinus, he leaves to God his intention in translating this work.[a] In this epistle he calls

(1) S. Hier. Ep. 4. ad. Demetriadem, t. 4. p. 793.—(2) Epist. Decr. t. 1. p. 739.

(a) F. Garnier published this letter in his edition of Marius Mercator, p. 3. but interpolated in the end, where it is pretended that Anastasius declares Rufinus himself to have been condemned by the holy see. This interpolation is omitted in the accurate edition of Coutant, t. 1. p. 738. It is not found in the best manu-

all people and nations scattered over the earth, the parts of his body.(b) He sat three years and ten days, dying on the fourteenth of December, 401. St. Jerom says,(3) that God took him out of this world lest Rome should be plundered under such a head: for, in 410, it fell into the hands of Alaric the Goth. The remains of this holy pope have been often translated: the greatest part now rest in the church of Saint Praxedes. The Roman Martyrology commemorates his name on this day, which is probably that of one of these translations. See Ceillier, t. 8. p. 556, &c.

ST. ZITA, V.

She was born in the beginning of the thirteenth century, at Montsegradi, a village near Lucca, in Italy. She was brought up with the greatest care, in the fear of God, by her poor virtuous mother, whose early and constant attention to inspire the tender heart of her daughter with religious sentiments, seemed to find no obstacles, either from private passions or the general corruption of nature; so easily were they prevented or overcome. Zita had no sooner attained the use of reason, and was capable of knowing and loving God, than her heart was no longer able to relish any other object, and she seemed never to lose sight of him in her actions. Her mother reduced all her instructions to two short heads, and never had occasion to use any further remonstrance to enforce her lessons than to say: "This is most pleasing to God; this is the divine will." Or, "that would displease God." The sweetness and modesty of the young child charmed every

(3) Ep. 96. ad princip. p. 782.

scripts: and is contrary to what this pope had said before in the same epistle, that he leaves Rufinus's conscience and intention to God his judge.

(b) Mihi cura non deerit, evangelii fidem circa meos populos custodire, partesque corporis, per spatia diversa terrarum diffusas, quantis possum litteris convenire, ne qua profanæ interpretationis origo subrepat, quæ devotas immissâ suì caligine mentes labefactare conetur. Anast. Papa, Ep. ad Jean. Hier. apud Coutant. Ep. decretal. t. 1. p. 739. Pope Celestine afterward writing to the clergy and people of Constantinople, uses the like phrase: Nos licet longe positi, ubi cognovimus perversitate doctrinæ membra nostra lacerari, paternâ sollicitudine nos urente, pro vobis alieno flagravimus incendio.——Cum nostra viscera sitis, jure trepidamus, &c. p. 1. Conc. Ephesin. cap. 19.

one who saw her. She spoke little, and was most assiduous at her work, but her business never seemed to interrupt her prayers. At twelve years of age she was put to service in the family of a citizen of Lucca, called Fatinelli, whose house was contiguous to the church of St. Frigidian. She was thoroughly persuaded that labour is enjoined all men as a punishment of sin, and as a remedy for the spiritual disorders of their souls: and, far from ever harbouring in her breast the least uneasiness, or expressing any sort of complaint under contradictions, poverty, and hardships, and still more from ever entertaining the least idle, inordinate, or worldly desire, she blessed God for placing her in a station in which she was supplied with the most effectual means to promote her sanctification, by the necessity of employing herself in penitential labour, and of living in a perpetual conformity and submission of her will to others. She was also very sensible of the advantages of her state, which afforded all necessaries of life, without engaging her in the anxious cares and violent passions by which worldly persons, who enjoy most plentifully the goods of fortune, are often disturbed; whereby their souls resemble a troubled sea, always agitated by impetuous storms, without knowing the sweetness of a true calm. She considered her work as an employment assigned her by God, and as part of her penance; and obeyed her master and mistress in all things, as being placed over her by God. She always rose several hours before the rest of the family, and employed in prayer a considerable part of the time which others gave to sleep. She took care to hear mass every morning with great devotion, before she was called upon by the duties of her station, in which she employed the whole day with such diligence and fidelity that she seemed to be carried to them on wings, and studied when possible to anticipate them. Notwithstanding her extreme attention to her exterior employments, she acquired a wonderful facility of joining with them almost continual mental prayer, and of keeping her soul constantly attentive to the divine presence. Who would not imagine that such a person should have been esteemed and beloved by all who knew her? Nevertheless, by the appointment of divine providence for her great spiritual advantage,

it fell out quite otherwise, and for several years she suffered the harshest trials. Her modesty was called by her fellow-servants simplicity, and want of spirit and sense; and her diligence was judged to have no other spring than affectation and secret pride. Her mistress was a long time extremely prepossessed against her, and her passionate master could not bear her in his sight without transports of rage. It is not to be conceived how much the saint had continually to suffer in this situation. So unjustly despised, overburdened, reviled, and often beaten, she never repined nor lost her patience; but always preserved the same sweetness in her countenance, and the same meekness and charity in her heart and words, and abated nothing of her application to her duties. A virtue so constant and so admirable, at length overcame jealousy, antipathy, prepossession, and malice. Her master and mistress discovered the treasure which their family possessed in the fidelity and example of the humble saint, and the other servants gave due praise to her virtue. Zita feared this prosperity more than adversity, and trembled lest it should be a snare to her soul. But sincere humility preserved her from its dangers; and her behaviour, amidst the caresses and respect shewn her, continued the same as when she was ill-treated and held in derision: she was no less affable, meek, and modest; no less devout, nor less diligent or ready to serve every one. Being made housekeeper, and seeing her master and mistress commit to her, with an entire confidence, the government of their family and management of all their affairs, she was most scrupulously careful in point of economy, remembering that she was to give to God an account of the least farthing of what was intrusted as a depositum in her hands; and, though head-servant, she never allowed herself the least privilege or exemption in her work on that account. She used often to say to others, that devotion is false if slothful. Hearing a man-servant speak one immodest word, she was filled with horror, and procured him to be immediately discharged from the family. With David, she desired to see it composed only of such whose approved piety might draw down a benediction of God upon the whole house, and be a security to the master for their fidelity and

good example. She kept fast the whole year, and often on bread and water; and took her rest on the bare floor, or on a board. Whenever business allowed her a little leisure, she spent it in holy prayer and contemplation in a little retired room in the garret; and at her work repeated frequently ardent ejaculations of divine love, with which her soul appeared always inflamed. She respected her fellow-servants as her superiors. If she was sent on commissions a mile or two in the greatest storms, she set out without delay, executed them punctually, and returned often almost drowned, without shewing any sign of reluctance or murmuring. By her virtue she gained so great an ascendant over her master, that a single word would often suffice to check the greatest transports of his rage; and she would sometimes cast herself at his feet to appease him in favour of others. She never kept any thing for herself but the poor garments which she wore; every thing else she gave to the poor. Her master, seeing his goods multiply, as it were, in her hands, gave her ample leave to bestow liberal alms on the poor; which she made use of with discretion, but was scrupulous to do nothing without his express authority. If she heard others spoken ill of, she zealously took upon her their defence, and excused their faults. Always when she communicated, and often when she heard mass, and on other occasions, she melted in sweet tears of divine love: she was often favoured with ecstasies during her prayers. In her last sickness, she clearly foretold her death, and having prepared herself for her passage by receiving the last sacraments, and by ardent sighs of love, she happily expired on the twenty-seventh of April, in 1272, being sixty years old: one hundred and fifty miracles wrought in the behalf of such as had recourse to her intercession have been juridically proved. Her body was found entire in 1580, and is kept with great respect in St. Frigidian's church richly enshrined; her face and hands are exposed naked to view through a crystal glass. Pope Leo X. granted an office in her honour. The city of Lucca pays a singular veneration to her memory. The solemn decree of her beatification was published by Innocent XII. in 1696, with the confirmation of her immemorial veneration. See her life com-

piled by a cotemporary writer, and published by Papebroke the Bollandist, on the twenty-seventh of April, p. 497. and Benedict XIV. De Canoniz. l. 2. c. 24. p. 245.

APRIL XXVIII.

ST. VITALIS, MARTYR.

From Fortunatus, l. 1. carm. 2. p. 33. His acts and the supposititious letter under the name of St. Ambrose, were written only in the ninth age.

About the year 62.

St. Vitalis is honoured as the principal patron of the city of Ravenna, in which he glorified God by martyrdom in the persecution of Nero. He was a citizen of Milan, and is said in his acts to have been the father of SS. Gervasius and Protasius. The divine providence conducted him to Ravenna, where he saw a Christian named Ursicinus, who was condemned to lose his head for his faith, standing aghast at the sight of death, and seeming ready to yield. Happy is he who, by a perfect diffidence in himself and a sincere humility, obtains strength and comfort from above in the fiery trials of his last conflicts; when the devil rages with the greatest fury, knowing that he has only a little time to compass the ruin of a soul for ever. Vitalis was extremely moved at this spectacle. The honour of God, which was in danger of being insulted by sin, and the soul of a brother in Christ which appeared to be upon the very brink of apostacy, were alarming objects to awake his zeal. He who dreaded the presumption of rashly seeking the combat, knew his double obligation of preferring the glory of God, and the eternal salvation of his neighbour to his own corporal life; he therefore boldly and successfully encouraged Ursicinus to triumph over death,

and after his martyrdom, carried off his body, and respectfully interred it. The judge, whose name was Paulinus, being informed of what he had done, caused him to be apprehended, stretched on the rack, and, after other torments, to be buried alive in a place called the Palm-tree in Ravenna, as Fortunatus and his acts relate. These acts add, that his wife, Valeria, returning from Ravenna to Milan, was beaten to death by certain peasants, because she refused to join them in an idolatrous festival and riot. The relicks of St. Vitalis are deposited in the great church which bears his name in Ravenna, and was magnificently built by the emperor Justinian, in 547. It belongs to a noble Benedictin abbey, where in a ruinous private chapel are shewn the tombs of the emperor Honorius, and of the princes and princesses of his family.

We are not all called to the sacrifice of martyrdom; but all are bound to make their whole lives a continued sacrifice of themselves to God, and to perform every action in this perfect spirit of sacrifice An ardent desire of devoting ourselves totally to God in life and in death, and a cheerful readiness to do and to suffer whatever he requires of us, in order constantly to accomplish his divine will, is a disposition which ought to accompany and to animate all our actions. The perfection of our sacrifice depends on the purity, fervour, and constancy of this desire. We must in particular make our bodies and our souls with all their faculties continual victims to God: our bodies by patient suffering, voluntary mortification, chastity, temperance, and penitential labour: our souls by a continual spirit of compunction, adoration, love, and praise. Thus we shall both live and die to God, perfectly resigned to his holy will in all his appointments.

SS. DIDYMUS AND THEODORA, MM.

From their beautiful acts, copied in part from the presidial registers, the rest being added by an eye-witness, extant in Ruinart and the Bollandists, t. 3. Apr. in Append. p. lxiii. See also St. Ambrose de Virgin. l. 2. c. 4.

A. D. 304.

EUSTRATIUS PROCULUS, imperial prefect of Alexandria, being seated on his tribunal, said: "Call hither the virgin Theo-"dora." A serjeant of the court answered: "She is here." The prefect said to her: "Of what condition are you?" Theodora replied: "I am a Christian." Prefect. "Are you "a slave, or a free woman?" Theodora. "I am a Christian, "and made free by Christ: I am also born of what the world "calls free parents." Prefect. "Call hither the bailiff[a] of "the city." When he was come, the prefect asked him "what he knew of the virgin Theodora. Lucius, the bailiff, answered: "I know her to be a free woman, and of a very "good family in the city." "What is the reason then, said "the judge to Theodora, that you are not married?" T. "That I may render myself the more pleasing and ac-"ceptable to Jesus Christ, who being become man, hath "withdrawn us from corruption; and as long as I continue "faithful to him will, I hope, preserve me from all defile-"ment." P. "The emperors have ordered that you virgins "shall either sacrifice to the gods, or be exposed in infamous "places." T. "I believe you are not ignorant that it is the "will which God regards in every action; and that if my "soul continue chaste and pure, it can receive no prejudice "from outward violence." P. "Your birth and beauty "make me pity you: but this compassion shall not save you "unless you obey. I swear by the gods, you shall either sa-"crifice or be made the disgrace of your family, and the scorn "of all virtuous and honourable persons." He then repeated the ordinance of the emperors, to which Theodora made the same reply as before, and added: "If you cut off unjustly

(a) Curatorem civitatis. Curateur, *Fleury*: Bailiff, *Ainsworth*.

"my arm or head, will the guilt be charged to me, or to him "that commits the outrage? I am united to God by the vow "I have made to him of my virginity; he is the master of my "body and my soul, and into his hands I commit the protec- "tion of both my faith and chastity." P. "Remember your "birth: will you dishonour your family by an eternal in- "famy?" T. "The source of true honour is Jesus Christ: "my soul draws all its lustre from him. He will preserve his "dove from falling into the power of the hawk." P. "Alas, "silly woman! do you place your confidence in a crucified "man? do you imagine it will be in his power to protect "your virtue if you expose it to the trial?" T. "Yes, I "most firmly believe that Jesus, who suffered under Pilate, "will deliver me from all who have conspired my ruin, and "will preserve me pure and spotless. Judge then if I can "renounce him." P. "I bear with you a long time, and do "not yet put you to the torture. But if you continue thus "obstinate, I will have no more regard for you than for the "most despicable slave." T. "You are master of my body: "the law has left that at your disposal; but my soul you can- "not touch, it is in the power of God alone." P. "Give her "two great buffets, to cure her of her folly, and teach her to "sacrifice." T. "Through the assistance of Jesus Christ, I "will never sacrifice to, nor adore devils. He is my protec- "tor." P. "You compel me, notwithstanding your quality, "to affront you before all the people. This is a degree of "madness." T. "This holy madness is true wisdom; and "what you call an affront will be my eternal glory." P. "I "am out of patience; I will execute the edict. I should my- "self be guilty of disobeying the emperors, were I to dally "any longer." T. "You are afraid of displeasing a man, "and can you reproach me because I refuse to offend God, "because I stand in awe of the emperor of heaven and earth, "and seek to obey his will." P. "In the mean time you "make no scruple of slighting the commands of the em- "perors, and abusing my patience. I will, notwithstanding, "allow you three days to consider what to do: if within that "term you do not comply with what I require, by the gods, "you shall be exposed, that all other women may take warn-

"ing from your example." T. "Look on these three days "as already expired. You will find me the same then as "now. There is a God who will not forsake me. Do what "you please. My only request is, that I may be screened in "the mean time from insults on my chastity." P. "That is "but just. I therefore ordain that Theodora be under guard "for three days, and that no violence be offered her during "that time, nor rudeness shewn her, out of regard to her "birth and quality." The three days being elapsed, Proculus ordered Theodora to be brought before him: and seeing she persisted in her resolution, said: "The just fear of incurring the indignation of the emperors obliges me to exe"cute their commands: wherefore sacrifice to the gods, or "I pronounce the threatened sentence. We shall see if your "Christ, for whose sake you continue thus obstinate, will de"liver you from the infamy to which the edict of the em"perors condemns you." T. "Be in no pain about that." Sentence hereupon being pronounced, the saint was conducted to the infamous place. On entering it, she lifted up her eyes to God, and said: "Father of our Lord Jesus Christ, "assist me and take me hence: Thou, who deliveredst Saint "Peter from prison without his sustaining any hurt, guard "and protect my chastity here, that all may know I am thy "servant." A troop of debauchees quickly surrounded the house, and looked on this innocent beauty as their prey. But Jesus Christ watched over his spouse, and sent one of his servants to deliver her. Among the Christians of Alexandria, there was a zealous young man, named Didymus, who, desiring earnestly to rescue the virgin of Christ out of her danger, habited himself like a soldier, and went boldly into the room where she was. Theodora, seeing him approach her, was at first much troubled, and fled from him into the several corners of the room. He, overtaking her, said to her: "Sister, fear nothing from me. I am not such an one "as you take me to be. I am your brother in Christ, and "have thus disguised myself on purpose to deliver you. "Come, let us change habits: take you my clothes and go "out, and I will remain here in yours: thus disguised, save "yourself." Theodora did as she was desired: she also put

on his armour, and he pulled down the hat over her eyes, and charged her in going out to cast them on the ground, and not stop to speak to any one, but walk fast, in imitation of a person seeming ashamed, and fearing to be known after the perpetration of an infamous action. When Theodora was by this stratagem out of danger, her soul took its flight towards heaven, in ardent ejaculations to God her deliverer.

A short time after, came in one of the lewd crew on a wicked intent, but was extremely surprised to find a man there instead of the virgin: and hearing from him the history of what had passed, went out, and published it abroad. The judge, being informed of the affair, sent for the voluntary prisoner, and asked him his name. He answered: "I am "called Didymus." The prefect then asked him, who put him upon this extraordinary adventure. Didymus told him it was God that had inspired him with this method to rescue his handmaid. The prefect then said: "Before I put you to "the torture, declare where Theodora is." Didymus. "By "Christ, the Son of God, I know not. All that I certainly "know of her is, that she is a servant of God, and that He "has preserved her spotless: God hath done to her according "to her faith in him." P. "Of what condition are you?" D. "I am a Christian, and delivered by Jesus Christ." P. "Put him to the torture doubly to what is usual, as the "excess of his insolence deserves." D. "I beg you to exe-"cute speedily on me the orders of your masters, whatever "they may be." P. "By the gods, the torture doubled is "your immediate lot, unless you sacrifice: if you do this your "first crime shall be forgiven you." D. "I have already "given proof that I am a champion of Christ, and fear not "to suffer in his cause. My intention in this matter was "twofold, to prevent the virgin's being deflowered, and to "give an instance of my steady faith and hope in Christ; "being assured I shall survive all the torments you can inflict "upon me. The dread of the cruellest death you can devise "will not prevail on me to sacrifice to devils." P. "For "your bold rashness, and because you have contemned the "commands of our lords the emperors, you shall be be-"headed, and your corpse shall be burnt." D. "Blessed be

" God, the Father of our Lord Jesus Christ, who hath not " despised my offering, and hath preserved spotless his hand-" maid Theodora. He crowns me doubly." Didymus was, according to this sentence, beheaded, and his body burnt. Thus far the acts.

St. Ambrose,[1] who relates this history of Theodora (whom he calls by mistake a virgin of Antioch) adds, that she ran to the place of execution to Didymus, and would needs die in his place, and that she was also beheaded; which the Greeks say happened shortly after his martyrdom. St. Ambrose most beautifully paints the strife of these holy martys, at the place of execution, which of the two should bear away the palm of martyrdom. The virgin urged, that she owed indeed to him the preservation of her corporal integrity; but would not yield to him the privilege of carrying away her crown. " You was bail, said she, for my modesty, not for my life. " If my virginity be in danger, your bond holds good: if my " life be required, this debt I myself can discharge. The " sentence of condemnation was passed upon me: I am far-" ther obnoxious, not only by my flight, but by giving occa-" sion to the death of another. I fled, not from death, but " from an injury to my virtue. This body, which is not to " be exposed to an insult against its integrity, is capable of " suffering for Christ. If you rob me of my crown, you " have not saved, but deceived me." The two saints, thus contending for the palm, both conquered: the crown was not divided, but given to each. St. Didymus is looked upon to have suffered under Dioclesian, in 304, and at Alexandria. The Roman Martyrology commemorates these two saints on this day.

(1) De Virgin. b. 2. c. 4.

SS. POLLIO, LECTOR,

AND HIS COMPANIONS IN PANNONIA, MARTYRS.

From his genuine acts, probably extracted from the court register, though collected under the emperor Valentinian: extant in Ruinart.

A. D. 304.

PROBUS, governor of Pannonia, under Dioclesian, in 304, having put to death St. Montanus, priest at Singidon, St. Irenæus, bishop of Sirmium, and others, arrived at Cibales, a great town between the rivers Save and Drave, afterward the birth-place of the emperor Valentinian; but now destroyed. The very same day on which he arrived, Pollio, the first of the readers of that church, was apprehended; a person of great virtue and a lively faith, of which he had already given signal proofs. He was presented to the governor as he was coming out of his chariot, and accused as the most impious of the Christians, and one who spoke disrespectfully of the gods. Probus having asked his name, and if he were a Christian, inquired of him what office he bore. "I am," said Pollio, "the chief of the Readers." Probus. "Of what Readers." Pollio. "Why, of those who read the word of God "to the people." Probus. "I suppose you mean by that "name a set of men who find ways and means to impose on "the credulity of fickle and silly women, and persuade them "to observe chastity, and refrain from marriage." Pollio. "Those are the fickle and foolish who abandon their Crea-"tor to follow your superstitions; whilst our hearers are so "steady in the profession of the truths they have imbibed "from our lectures, that no torments prevail with them to "transgress the precepts of the eternal King." Probus. "Of what king, and of what precepts do you speak?" Pollio. "I mean the holy precepts of the eternal King, Jesus "Christ." Probus. "What do those precepts teach?" Pollio. "They inculcate the belief and adoration of one "only God, who causeth thunder in the heavens; and they "teach that what is made of wood or stone, deserves not to

"be called God. They correct sinners, animate and strengthen "the good in virtue: teach virgins to attain to the perfection "of their state, and the married to live up to the rules of "conjugal chastity: they teach masters to command with "mildness and moderation, slaves to submit with love and "affection, subjects to obey all in power in all things that "are just; in a word, they teach us to honour parents, re-"quite our friends, forgive our enemies, exercise hospitality "to strangers, assist the poor, to be just, kind, and charitable "to all men; to believe a happy immortality prepared for "those who despise the momentary death which you have "power to inflict." Probus. "Of what felicity is a man "capable after death?" Pollio. "There is no comparison "between the happiness of this and the next life. The "fleeting comforts of this mortal state deserve not the name "of goods, when compared with the permanent joys of eter-"nity." Probus. "This is foreign to our purpose; let us "come to the point of the edict." Pollio. "What is the "purport of it?" Probus. "That you must sacrifice to the "gods." Pollio. "Sacrifice I will not, let what will be the "consequence; for it is written: He that shall sacrifice to "devils, and not to God, shall be exterminated." Probus. "Then you must resolve to die." Pollio. "My resolution "is fixed: do what you are commanded." Probus thereupon condemned him to be burnt alive; and the sentence was immediately executed, at the distance of a mile from the town. Thus the acts. He suffered on the twenty-seventh of April, in 304, the same day on which, according to the acts of Pollio, St. Eusebius, bishop of the same city, had suffered several years before, perhaps under Valerian.

ST. CRONAN, ABBOT OF ROSCREA,

A monastery which he founded in the county of Tipperary, in Ireland; which afterward became a bishop's see, long since united to that of Killaloe. St. Cronan died about the year 640, and was honoured as titular saint of the church of Roscrea, which was possessed of his relicks. See Usher's Antiq. p. 502.

ST. PATRICIUS, BISHOP OF PRUSA, IN BITHYNIA, MARTYR.

From his authentic acts in Ruinart. In the Chronicon of George Hamartolus, of which a MS. copy is extant in the Coislinian library at S. Germain-des-Prez in Paris, (Cod. 305.) is inserted fol. 200. Patricii Episcopi Prusæ responsio ad Judicem. See the acts of this holy martyr most accurately given by Mazochio, with five learned disquisitions on his see, age, &c. in the commentary which he published in Marmor Neapolitanum, seu Vetus Kalendarium SS. Neapolit. Ecclesiæ, t. 2. p. 301. ad 19 Maij.

There were anciently in Bithynia, three cities known by the name of Prusa; that whereof St. Patricius was bishop, was famous for its hot baths, near which stood a temple wherein sacrifices were offered to Esculapius and to Health: the latter being adored as a goddess by the Romans, had a temple in Rome itself, as is mentioned by Livy.(1) His acts give the following account of his martyrdom. Julius, proconsul of Bithynia, being at Prusa, after bathing in the hot baths and sacrificing to Esculapius and Health, found himself fresh, vigorous, and in good health, for which he imagined himself indebted to those divinities. With a view, therefore, to make a grateful return to these imaginary deities, he was determined to oblige Patricius to offer sacrifice to them. Wherefore, being seated on his tribunal, and having caused Patricius to be brought before him, he said to him: "You, who "being led away by silly tales, are weak enough to invoke "Christ, deny if you can the power of our gods, and their "providential care over us, in granting us these mineral "waters, endued by them with salutary virtues. I there-"fore insist on your sacrificing to Esculapius, as you hope "to avoid being severely tormented for your non-compli-"ance." Patricius. "How many wicked things are con-"tained in the few words you have been uttering?" Proconsul. "What wickedness can you discover in my discourse, "who have advanced nothing in it but what is plain matter

(1) L. 5.

"of fact? Are not the daily cures, wrought by these waters, "clear and manifest? Don't we see and experience them?" Patricius did not deny the salutary virtues of the waters, nor the cures wrought by them upon human bodies, but endeavoured to convince the governor, and a numerous audience, that these waters, and all other things, had received their being and perfections from the one only true God, and his Son Jesus Christ.[a] And while he was endeavouring to account for their heat and ebullition, from secondary causes, he was interrupted by the proconsul's crying out: "You "pretend then that Christ made these waters, and gave them "their virtue?" Patricius. "Yes; without all doubt he did." Proconsul. "If I throw you into these waters to punish you for "your contempt of the gods, do you imagine your Christ, "whom you suppose the maker of them, will preserve your life "in the midst of them?" Patricius. "I do not contemn your "gods, for no one can contemn what does not exist: I would "have you convinced that Jesus Christ can preserve my life, "when I am thrown into these waters, as easily as he can "permit them to take it away: and that whatever relates to "me, or is to befall me, is perfectly known to him, as he is "present every where; for not a bird falls to the ground, "nor a hair from our heads, but by his good will and pleasure. "This I would have all look upon as an oracle of truth itself; "and that an eternal punishment in hell awaits all such as, "like you, adore idols." These words so enraged the proconsul, that he commanded the holy bishop to be immediately stripped and cast into the scalding water. While they were throwing him in, he prayed thus: "Lord Jesus Christ, assist "thy servant." Several of the guards were scalded by the dashing of the water. But it had no such effect upon the martyr, who, like the three children in the Babylonian furnace, continued in it a considerable time without hurt, being

(a) The discourse may be seen at length in his acts given in Ruinart, in which he ascribes the heat of these and the like waters to subterraneous fires: and the martyr takes occasion from thence to speak of hell and its never-ending torments. Some philosophers, both ancient and modern, imagine a central fire in the bowels of the earth: others more probably ascribe all subterraneous heat and fire to fermenting or inflammable materials, which are found almost every where in some degree, especially in great depths, in the earth.

affected no more by it than if it had been an agreeable temperate bath. The enraged proconsul ordered him thereupon to be taken out and beheaded. The martyr, having recommended his soul to God by a short prayer, knelt down, and had his head struck off pursuant to the sentence. The faithful that were present at the execution carried off his body, and gave it a decent interment near the high road. His martyrdom happened on the nineteenth of May. Thus his acts. It does not appear in what persecution he suffered. He is commemorated in the Greek Menæa on the nineteenth of May; in the Menology published by Canisius on the twenty-eighth of April and on the nineteenth of May, and in the Roman Martyrology on the twenty-eighth of April, probably the day of the translation of his relicks. Both the Greek and Roman calendars join SS Acacius, Menander and Polyænus, who were beheaded with him for the faith. Le Quien [1] reckons St. Alexander, who is honoured with the title of bishop of Prusa, and martyr on the tenth of June, in the Greek Menæa, the first bishop of that city whose name has reached us, and St. Patricius the second, George, who was present in the council of Nice, the third, and St. Timothy the fourth, who was crowned with martyrdom under Julian the Apostate, according to the several Greek calendars both in their Menæa, Menologies and Synaxaries, which mention him on the tenth of June. Some name Constantinople as the chief place of his veneration. Perhaps he suffered in that city: at least his relicks were preserved there in a famous church which bore his name: on which see Du Cange. [2]

(1) Oriens Christ. t. 1. p. 616.—(2) Constantinopolis Christiana, p. 140.

APRIL XXIX.

ST. PETER, MARTYR.

From his life by Thomas of Leontino, a Dominican friar, who had resided long with him at Verona, and was afterward patriarch of Jerusalem, &c. collected by Touron in his life of St. Dominic, p. 480. See also the remarks of Papebroke, t. 3. Apr. p. 679.

A. D. 1252.

St. Peter the martyr was born at Verona, in 1205, of parents infected with the heresy of the Cathari, a sort of Manichees, who had insensibly made their way into the northern parts of Italy, during the quarrel between the emperor Frederic Barbarossa and the holy see.[a] God preserved him from the danger which attended his birth, of being infected with heretical sentiments. His father being desirous of giving him an early tincture of learning, sent him, while very young, to a catholic school-master: not questioning but by his own instruction afterward, and by the child's conversing with his heretical relations, he should be able to efface whatever impressions he might receive at school to the contrary. One of the first things he learned there was the apostles' creed, which the Manichees held in abhorrence. His uncle one day, out of curiosity, asked him his lesson. The boy recited to him the creed, and explained it in the catholic sense, especially in those words: Creator of heaven and earth. In vain did his uncle long endeavour to persuade him it was false, and that it was not God, but the evil principle that made all things that are visible; pretending many things in the world to be

(a) The Ven. F. Moneta, the beloved disciple of St. Dominic, in Italy, wrote about the year 1730, five books adversus Catharos et Waldenses, which F. Ricchini published at Rome in 1743. From this work and the editor's preliminary dissertations and notes, we learn many curious articles relating to the errors and history of these heretics.

ugly and bad, which he thought inconsistent with the idea we ought to entertain of an infinitely perfect being. The resolute steadiness which the boy shewed on the occasion, his uncle looked upon as a bad omen for their sect: but the father laughed at his fears, and sent Peter to the university of Bologna, in which city there then reigned a licentious corruption of manners among the youth. God, however, who had before protected him from heresy, preserved the purity of his heart and the innocence of his manners amidst these dangers. Nevertheless he continually deplored his melancholy situation, and fortified himself every day anew in the sovereign horror of sin, and in all precautions against it. To fly it more effectually, he addressed himself to St. Dominic, and though but fifteen years of age, received at his hands the habit of his Order. But he soon lost that holy director, whom God called to glory. Peter continued with no less fervour to square his life by the maxims and spirit of his holy founder, and to practise his rule with the most scrupulous exactness and fidelity. He went beyond it even in those times of its primitive fervour. He was assiduous in prayer; his watchings and fasts were such, that even in his noviciate they considerably impaired his health; but a mitigation in them restored it before he made his solemn vows. When by them he had happily deprived himself of his liberty, to make the more perfect sacrifice of his life to God, he drew upon him the eyes of all his brethren by his profound humility, incessant prayer, exact silence, and general mortification of his senses and inclinations. He was a professed enemy of idleness, which he knew to be the bane of all virtues. Every hour of the day had its employment allotted to it: he being always either studying, reading, praying, serving the sick, or occupying himself in the most mean and abject offices, such as sweeping the house, &c. which, to entertain himself in sentiments of humility, he undertook with wonderful alacrity and satisfaction, even when he was senior in religion. But prayer was, as it were, the seasoning both of his sacred studies (in which he made great progress) and of all his other actions. The awakening dangers of salvation he had been exposed to, from which the divine mercy had delivered him in his child-

hood, served to make him always fearful, cautious, and watchful against the snares of his spiritual enemies. By this means, and by the most profound humility, he was so happy as, in the judgment of his superiors and directors, to have preserved his baptismal innocence unsullied to his death by the guilt of any mortal sin. Gratitude to his Redeemer for the graces he had received, a holy zeal for his honour, and a tender compassion for sinners, moved him to apply himself with great zeal and diligence to procure the conversion of souls to God. This was the subject of his daily tears and prayers; and for this end, after he was promoted to the holy Order of priesthood, he entirely devoted himself to the function of preaching, for which his superiors found him excellently qualified by the gifts both of nature and grace. He converted an incredible number of heretics and sinners in the Romagna, the marquisate of Ancona, Tuscany, the Bologuese, and the Milanese. And it was by many tribulations, which befell him during the course of his ministry, that God prepared him for the crown of martyrdom. He was accused by some of his own brethren of admitting strangers, and even women, into his cell. He did not own the calumny, because this would have been a lie, but he defended himself, without positively denying it, and with trembling in such a manner as to be believed guilty, not of any thing criminal, but of a breach of his rule: and his superiors imposed on him a claustral punishment, banished him to the remote little Dominican convent of Jesi, in the marquisate of Ancona, and removed him from the office of preaching. Peter received this humiliation with great interior joy, on seeing himself suffer something in imitation of Him, who, being infinite sanctity, bore with patience and silence the most grievous slanders, afflictions, and torments for our sake. But after some months his innocence was cleared, and he was commanded to return and resume his former functions with honour. He appeared every where in the pulpits with greater zeal and success than ever, and his humility drew on his labours an increase of graces and benedictions. The fame of his public miracles attested in his life, and of the numberless wonderful conversions wrought by him, procured him universal respect: as often as he ap-

peared in public, he was almost pressed to death by the crowds that flocked to him, some to ask his blessing, others to offer the sick to him to be cured, others to receive his holy instructions. He declared war in all places against vice. In the Milanese he was met in every place with a cross, banner, trumpets and drums; and was often carried on a litter on mens shoulders, to pass the crowd. He was made superior of several houses of his Order, and in the year 1232 was constituted by the pope, inquisitor general of the faith. He had ever been the terror of the new Manichee heretics, a sect whose principles and practice tended to the destruction of civil society and christian morals. Now they saw him invested with this dignity, they conceived a greater hatred than ever against him. They bore it however under the popedom of Gregory IX. but seeing him continued in his office, and discharging it with still greater zeal under pope Innocent IV. they conspired his death, and hired two assassins to murder him in his return from Como to Milan. The ruffians lay in ambush for him on his road, and one of them, Carinus by name, gave him two cuts on the head with an axe, and then stabbed his companion called Dominic. Seeing Peter rise on his knees, and hearing him recommend himself to God by those words: *Into thy hands, O Lord, I commend my soul,* and recite the creed, he dispatched him by a wound in the side with his cuttle-axe, on the sixth of April, in 1252, the saint being forty-six years and some days old. His body was pompously buried in the Dominicans' church dedicated to Saint Eustorgius, in Milan, where it still rests: his head is kept apart in a case of crystal and gold. The heretics were confounded at his heroic death, and at the wonderful miracles God wrought at his shrine; and in great numbers desired to be admitted into the bosom of the catholic church. Carinus, the murderer of the martyr, fled out of the territory of Milan to the city of Forli, where, being struck with remorse, he renounced his heresy, put on the habit of a lay-brother among the Dominicans, and persevered in penance to the edification of many. St. Peter was canonized the year after his death by Innocent IV. who appointed his festival to be kept on the twenty-ninth of April. The history of miracles, performed

by his relicks and intercession, fills twenty-two pages in folio in the Acta Sanctorum, by the Bollandists, Apr. t. 3. p. 697 to 719.

Our divine Redeemer was pleased to represent himself to us both for a model to all who should exercise the pastoral charge in his church, and for the encouragement of sinners, under the figure of the good shepherd, who having sought and found his lost sheep, with joy carried it back to the fold on his shoulders. The primitive Christians were so delighted with this emblem of his tender love and mercy, that they engraved the figure of the good shepherd, loaded with the lost sheep on his shoulders on the sacred chalices which they used for the holy mysteries or at mass, as we learn from Tertullian.(1) This figure is found frequently represented in the tombs of the primitive Christians in the ancient Christian cemeteries at Rome.(2) All pastors of souls ought to have continually before their eyes this example of the good shepherd and prince of pastors. The aumusses, or furs, which most canons both secular and regular wear, are a remnant of the skins or furs wore by many primitive pastors for their garments. They wore them not only as badges of a penitential life, in imitation of those saints in the Old Law who wandered about in poverty, clad with skins, as St. Paul describes them,(3) and of St. Antony and many other primitive Christian anchorets, but chiefly to put them in mind of their obligation of imitating the great pastor of souls in seeking the lost sheep, and carrying it back on his shoulders: also of putting on his meekness, humility and obedience, represented under his adorable title of Lamb of God, and that of sheep devoted to be immolated by death. Every Christian in conforming himself spiritually to this divine model, must study daily to die more and more to himself and to the world. In the disposition of his soul, he must also be ready to make the sacrifice of his life.

(1) Tertul. de Pudic. c. 7.—(2) See Bartoli, Le Antiche Lucerne Sepolcrali figurate in Roma An. 1729. n. 28, 29. & Phil. Buonarruoti, Osservazioni sopra alcuni Frammenti di vasi, p. 1. 3. 28, 29, 30, 31.—(3) Hebr. xi. 37.

ST. ROBERT, ABBOT OF MOLESME,

FOUNDER OF THE CISTERCIANS.

From his life by Guy, abbot of Molesme, his immediate successor, and other monuments collected in the History of Religious Orders, t. 5. p. 341. M. Stevens, Monast. t. 2. p. 22. See also Le Nain, t. 1. p. 1. Hist. Liter. de la France, t. 10. p. 1. 11. Gallia Christ. Nov. t. 4. p. 729, 730.

A. D. 1110.

St. Robert was born in Champagne, about the year 1018. His parents, Theodoric and Ermegarde, were no less noble than virtuous, and brought him up in learning and piety. At the age of fifteen, he became a Benedictin monk in the abbey of Montier-la-celle, where he made such progress in perfection, that, though he was one of the youngest in that house, he was chosen prior, and some time after made abbot of St. Michael de Tonnerre. But not finding the monks of this place disposed to second his good intentions and labours to establish regular discipline among them, but rather of a refractory temper and obstinate behaviour, he left them on the following occasion. There dwelt at that time, in a neighbouring desert called Colan, certain anchorets, who, not having then any regular superior over them, besought him to undertake that office. After several impediments he complied with their request, and was received by them as another Moses to conduct them through the desert of this world to the heavenly Canaan. Colan being unhealthily situated, Robert removed them thence into the forest of Molesme, where they built themselves little cells, made of boughs of trees, and a small oratory in honour of the Holy Trinity, in 1075. The poverty of those religious, and the severity of their lives being known, several persons of quality in the neighbourhood, stirred up by the example of the bishop of Troyes, vied with one another in supplying them with necessaries, which introduced by degrees such a plenty as occa-

sioned them to fall into great relaxation and tepidity,[a] insomuch, that the holy Robert, having tried in vain all means to reduce them to the regular observance of their profession, thought proper to leave them, and retired to a desert called Hauz, where certain religious men lived in great simplicity and fervour. Among these he worked for his subsistence, and employed as much of his time as possible in prayer and meditation. These religious men, seeing his edifying life, chose him for their abbot. But the monks of Molesme, finding they had not prospered since his absence, obtained of the pope and the bishop of Langres, an order for his return to Molesme, on their promising that Robert should find them perfectly submissive to his directions. He accordingly came back. But as their desire of his return was only grounded on temporal views, it produced no change in their conduct after the first year. Some of them, however, seeing their lives were not conformable to St. Bennet's rule, which was daily read in their chapter, were desirous of a reformation, which the rest ridiculed. Yet the more zealous, seeing it was impossible faithfully to comply with their duties, in the company of those who would not be reformed, recommended the matter to God by ardent prayers, and then repaired to Robert, begging his leave to retire to some solitary place, where they might be able to perform what they had undertaken, and were engaged by vow to practise.[1] St. Robert promised to bear them company, and went with six of the most fervent of these monks to Lyons, to the archbishop Hugh, legate of the holy see, who granted them letters patent to that effect; wherein he not only advised, but even enjoined them to leave Molesme, and to persist in their holy resolution of living up to the rigour of the rule of St. Bennet.

(1) Martenne, Ampl. Collect. t. 6. Præfat. n. 40. Orderic Vitalis, l. 7. Hist. p. 711. Robert. de Monte, l. de Abbatiis Normanniæ, post Opera Guiberti, p. 311.

(a) Baillet and some others have retailed false exaggerations of the disorders which reigned among the monks of Molesme. Robert de Monte assures us, they consisted only in this, that St. Robert would oblige them to manual labour for their subsistence, forbade them to receive oblations, and retrenched certain innovations in their habits: for which relaxations the monks alleged the examples of St. Columban and St. Odo. See Hist. Liter. t. 10. p. 6.

Returning to Molesme, they were joined by the rest that were zealous, and, being twenty-one in number, went and settled in a place called Cistercium, or Citeaux, an uninhabited forest covered with woods and brambles, watered by a little river, at five leagues distance from Dijon, in the diocess of Challons. Here these religious men began to grub up the shrubs and roots, and built themselves cells of wood, with the consent of Walter, bishop of Challons, and of Renaud, viscount of Beaune, lords of the territory. They settled there on St. Bennet's day, the twenty-first of March, in 1098. From this epoch is dated the origin of the Cistercian Order. The archbishop of Lyons, being persuaded that they could not subsist there without the assistance of some powerful persons, wrote in their favour to Eudo, duke of Burgundy. That prince, at his own cost, finished the building of the monastery they had begun, furnished them for a long time with all necessaries, and gave them much land and cattle. The bishop of Challons invested Robert with the dignity of abbot, erecting that new monastery into an abbey.[b] The

[b] The Cistercian Order professes to follow the Benedictin rule in its primitive rigour. The habit used at Molesme was tawny. St. Alberic, who succeeded St. Robert at Citeaux, changed it for white, and the Order took from that time the Blessed Virgin for its special protectress. The Cistercian nuns were instituted before the death of St. Alberic. Within fifty years after its institution, this Order consisted of no less than five hundred abbeys; which number was increased to eighteen hundred soon after the year 1200. The sole monastery of Trebnitz, in Silesia, reckons above forty princesses of Poland who have there professed this Order. The noble military Orders of Calatrava, Alcantara, and Montreza in Spain, and those of Christ and of Avis in Portugal, are subject to it, and borrow from it their rules of piety. The primitive extreme austerity of the Cistercian Order being relaxed, pope Sixtus IV. in 1475, granted to the superiors power to dispense with the original obligation of abstinence from flesh. But several reformations have been since established in it to restore its ancient severity. That of the Feuillans in France, which took its name from Feuillens, a Cistercian abbey in Guienne, in the diocess of Rieux, (which is the chief of this reformed congregation, and the residence of the general, whose office is triennial,) was begun by Dom John de la Barriere, a native of Quercy, and abbot of Notre Dame des Feuillans. Whilst a student at Paris, he resolved to become a monk, and reform it. After many tears and prayers in the Carthusians' church at Paris, he went thither and took the habit in 1577: established a reform to use no food but roots and herbs, often not dressed by fire: no raiment but a single tunic, even in winter, without sandals, sleeping and eating on the ground. Clement VIII. in his bull of confirmation in 1595, mitigated these austerities: but the founder himself observed them to his death. Dom Bernard, called the Petit Feuillent, chosen abbot of Urvab, in the Low Countries, established great part of these austerities there. King Henry III. founded at Paris the second convent, called St. Bernard's,

first rule established by St. Robert, at Citeaux, allotted the monks four hours every night for sleep, and four for singing the divine praises in the choir: four hours were assigned on

in 1601. Doctor Asseline, famous at Paris, thirty-two years old, in 1605, took the habit, taking this motto,

Omnia nil sine Te, sine Te, Deus, omnia vana:
Cuncta relinquenti sis mihi cuncta Deus.

which he often had in his mouth. He took the name of F. Eustache de S. Paul. (See his life in French.) This reformation extended itself into Italy, under the name of Reformed Bernardins. The most pious and learned cardinal John Bona, who died in 1674, was of this congregation.

The most austere reformation of this Order is established at La Trappe. Its author, John le Bouthillier de Rancè, was of a noble and puissant family, who, having embraced an ecclesiastical state, was designed to succeed his uncle in the archbishopric of Tours. By his learning and eloquence he distinguished himself among the French clergy, was their oracle on many important occasions, and their speaker in their general assemblies. He was chaplain to the duke of Orleans, and enjoyed several considerable pensions, and a large church revenue. But, at thirty years of age, entering seriously into himself, he thought it inconsistent with his profession to employ the revenues of the church in support of a splendid equipage and a great table, and to spend his precious time in company and diversions. He addressed himself to those directors who would the least flatter him; and in order to make restitution for past superfluous expenses, he, by their advice, sold his paternal estate of thirty thousand livres, or between two and three thousand pounds sterling a year, and out of the purchase-money distributed a hundred thousand crowns among the poor, and gave the remainder to pious uses. He resigned three abbeys and two priories which he possessed in commendam, and reserved only the abbey of our Lady of La Trappe, in which he took the Cistercian habit, commenced regular abbot, and, in 1664, introduced a reformation of that Order according to the austere primitive institute of St. Bennet, afterward renewed by St. Bernard. His books on the obligations of a monastic state, cannot be too often read by those who profess it; nor his edifying life, written by Le Nain, which seems preferable to that published by Marsollier. He lived thirty-seven years in this rigorous solitude, and died in 1700. The monastery is situate in a forest in le Perche, near Normandy: it consisted, in 1746, of sixty lay-brothers and novices, and fifty-seven choir-monks, of whom eighteen were priests, three oblates or extern lay-brothers, who are allowed to speak upon necessary occasions. One of these opens the door to strangers, prostrates himself before them, and then leads them first to the chapel, and, after a short prayer, into a parlour; but desires them, while within the monastery, to refrain from speaking of news or any worldly affairs: only the abbot, prior, or guest-master are allowed to speak to them. The monks are never allowed to speak to visitors, nor to one another, otherwise than by signs, except it be to their superior or confessarius. They never write to their friends in the world after their profession, nor hear any thing relating thereto; being content to know that there is a world, that they may pray for it. When the parent of any monk dies, the news is only sent to the superior, who tells the community that the father of one of them is dead, and orders their joint prayers for his soul. When a novice is about to make his profession, he writes to his friends to take his last leave of them, and makes a renunciation of whatever he possesses in favour of his heirs; but gives some part to the poor, to be distributed in his own country: for nothing is received by the monastery, which, though its revenues are not large, maintains a great multitude of distressed persons. The monks till their ground themselves. They usually keep their eyes cast down, and never look at strangers; but make them a low bow if they pass by. When pope Innocent III. returning from the emperor's court, called at Saint

working days for manual labour in the morning, after which the monks read till None: their diet was roots and herbs.[2]

(2) Mabill. Annal. t. 1. Buching. in Vita Urbani II.

Bernard's monastery, he took notice that not one of the monks lifted up his eyes to see him or his attendants; so much were they dead to all curiosity, and to whatever could interrupt their attention to God; which made that great pope call St. Bernard's monastery the wonder of the world. In like manner the recollection of the monks of La Trappe in the fields, at work, at meals, and particularly in the church, is a most moving spectacle. The more perfectly to renounce their own will, they are bound to obey not only superiors, but the least sign of any other, even the last among the lay-brothers, though by it they spoil their work; as it happened to one who, by obedience to another's sign, knowingly set wrong all the books of the church-music which he was composing. And abbot John told the brother who was gardener, it were better that they should be without herbs, than that there should be found in the garden one plant of self-will. Their drink is a weak cyder, such as is used by the poorest people in Normandy: but small beer is allowed those with whom cyder doth not agree. On fast-days they eat only dry herbs, boiled with a little salt, with a piece of coarse bread, and are allowed half a pint of cider. On other days they have an herb-soup, a desert of a radish or two, or a few walnuts, or some such thing, and a mess either of lentils, roots, hasty-pudding, or the like. They never eat fish on any account, and never touch eggs or flesh-meat, unless when very sick, but sometimes use milk. Once, the bread being made a little less coarse than ordinary, the abbot, John de Rancè, put the whole community under penance to atone for the fault of the baker. For supper they have only three, and on fast-days only two ounces of dry bread. They use long prostrations, and practise a general mortification of their senses. Abbot de Rancè turned out a novice, as not having the spirit of the Order, because he observed him in weeding to put by the nettles too carefully, for fear of being stung. When they come to the fire in winter, they stand at some distance from the calefactory, and never put out a foot, or pull up their clothes to warm themselves, nor stay long in that place: even in their sicknesses the superior often treats them harshly, in order to increase their humility and patience: and the monks, under the greatest pains, reproach themselves as faint penitents, and add voluntary mortifications, of which we read very remarkable instances in the relations that have been published of the death of several of the religious of La Trappe. In their agonies they are carried to the church, laid on ashes, and there receive the last sacraments, and usually remain in that situation till they expire. But nothing is more edifying in this house than the most profound humility which the monks practise, and the care with which the guest-master or abbot suppresses whatever makes for their reputation, and even that of their house or Order in general, that they may avoid the dangers of a refined pride. They work in the fields many hours in the day, but join prayer with their labour. Their church duties are very long; and during the whole day no one is out of sight of some others, to take away all possibility of sloth. They lie on straw beds. The lightest faults are most severely punished in chapter. It happened that a venerable abbot of a very great monastery of the Cistercian Order, full seventy years of age, being lodged at La Trappe, had by a sign, out of humility, refused to suffer a lay-brother to take the trouble to show him the way to his cell at night; but this being contrary to the rule of the house, in relation to obedience to every one, the next day De Rancè, in chapter, reproached the abbot, that, not content to ruin discipline and souls at home, he came to spread scandal among them: and enjoined him a public penance. How cheerful these holy penitents are amidst their austerities, appears from the visitations made by authority of the general,

The year following, 1099, the monks of Molesme sent deputies to Rome, to solicit an order for their abbot St. Robert's return to Molesme, alleging that religious observance

the abbot of Citeaux. In 1678, the abbot of Prieres, being deputed visitor of La Trappe, declared that he found the religious, though some were persons of a very delicate and tender constitution, yet several above fourscore years old, all well, cheerful, and begging that their austerities might be increased. In 1664, when many censured the institute as too severe, the abbot De Rancè assembled his religious, and commanded them to declare their sentiments concerning it. The fathers all unanimously cried out, that their mortifications were too light for heaven, and in consideration of their past sins; protesting that they underwent their austerities with joy, and were ashamed of their sloth, and that they did so little. When it was urged by a certain prelate, that at least the lay-brothers ought to be allowed some indulgence, the same abbot, in 1687, summoned them to chapter, and ordered them to speak their sentiments. Brother Malc spoke first, and said: "Twenty "years have I lived in this house, and I "never found any thing in it but what "was easy and agreeable. I have always "regarded myself as wax, to receive from "your hands whatever figure you are "pleased to mould me into: I consider "myself as an untamed horse, if I am "not held in by the bridle. If my state "wants any alteration, it ought to be "more restrained." Then, falling on his knees, he added, that he was as a handkerchief in his hand, which he might use in the manner he pleased. 2. B. Pachomius said, his life had been unprofitable, and wished his rigours augmented; and was ashamed to see many in the world undergo so much for vanity, whilst he did nothing for heaven. 3. B. Hilarion said, his austerities ought to be doubled, in order to subject his body to the spirit, lest he should lose his crown. 4. B. Firmin begged on his knees, that, instead of any relaxation, his abbot would shut him up in a close prison. 5. B. Francis prayed his austerities might be increased. The rest answered after the same manner. See abbot John's Conferences, t. 1. p. 227.

Another famous reformation of the Cistercian Order was established in the monastery of our Lady De Sept-Fons, two leagues from Bourbon-Lanci in France, by the abbot Eustache de Beaufort, in the last century; which house no one can visit without receiving from the example of those holy men the strongest impressions of piety. The gardens are cultivated by the hands of the monks, and yield their principal subsistence, their ordinary food being herbs and pulse: but of these they are allowed at dinner two portions, whereas the monks of La Trappe have only one, and that chiefly carrots, turnips, lentils, or the like: all dainty herbs and roots being forbid them, such as cauliflowers, peas, and artichokes; the latter are not given even to the sick in the infirmary. Again, at La Trappe, the monks never taste wine, except the priests at mass, which at Sept-Fons is used with water at meals, in a small quantity, because the ordinary liquor in the Bourbonnois. At Sept-Fons the silence observed by the monks is perpetual, except with regard to superiors on necessary occasions, and in conferences of piety. Every thing in the house and church is expressive of sentiments of humble poverty and simplicity. One hundred monks in choir seem to have but one voice: so great is the order of uniformity observed in singing every verse together. They make long pauses in the middle of each verse, that their minds and hearts may draw from each word a spiritual nourishment to feed their affections. They are so intent upon their duty at that time, that no part of their body seems to have the least motion but their lips. They walk to the refectory and to their work with the most edifying modesty and recollection, with their eyes cast down; and one is surprised to see the devotion which appears in their very exterior throughout all their actions, and the vigour with which they ply manual labour in their extenuated

had suffered greatly by his absence; and that on his presence both the prosperity of their house, and the security of their souls depended: assuring his Holiness that they would use their best endeavours to give him no further reason to complain of them. Urban II. therefore wrote to the archbishop of Lyons, to procure St. Robert's return to Molesme, if it could be conveniently compassed. The legate sent his orders to that effect, and Robert immediately obeyed, remitting his pastoral staff for Citeaux to the bishop of Challons, who absolved him from the promise of obedience he had made him. He was installed anew by the bishop of Langres, abbot of Molesme, which he governed till his happy death, which

and mortified bodies. To be the more perfectly unknown to men, they do not suffer any thing of the eminent virtues which are practised in their house to be published. And the unfeigned humility, compunction, mortification, devotion, and other virtues of these holy penitents, strongly affect those who behold them. See Hist. de la Reforme de l'abbaye de Sept-Fons, par M. Drouet de Maupertuy, Paris, 1702.

Some are startled and seemingly shocked at the extraordinary austerities practised by these monks, and by many ancient hermits. What! say they, has the kind Author of nature given us organs, and an inclination to pleasure, yet commanded us to forego it? or does he delight in our pain? These persons seem to be great strangers to what both faith and reason teach on this head. God has indeed annexed pleasure to many actions for necessary and good purposes; and many lawful pleasures of our senses may be sanctified by a virtuous intention. But ever since the corruption of our nature, and the revolt of our passions against reason, our appetites stand in need of a severe curb; and without frequent denials and restraints, self-will and the senses become headstrong and ungovernable, and refuse subjection. God has appointed the mortification of the senses, joined with sincere humility and the more essential interior denial of the will, to be the powerful remedy, and a necessary condition for obtaining his victorious graces against this enemy: and Christ frequently inculcates the obligation of it, and declares that no one can be his disciple who is not crucified and dead to himself, as the grain of corn must die in the ground before it can bring forth fruit. To deny the necessity of mortification, both exterior and interior, would be, on many accounts, to destroy the whole system of Christian morality. But the extraordinary austerities of certain eminent servants of God are not undertaken by them without a particular call, examined with maturity and prudence, and without a fervour equal to such a state. Neither do they place sanctity in any practices of mortification, or measure virtue by them, as a dervise or brachman might do; but choose such as have the greatest tendency to facilitate the subjection of their passions, and regard them only as helps to virtue, and means to acquire it, and to punish sin in themselves. Nor do they imagine God to be delighted with their pain, but with the cure of their spiritual maladies. A mother rejoices in the health of her child, not in the bitterness of the potion which she gives him to procure it. The doctrine of Christ, and the examples of St. John the Baptist, St. Paul, St. Matthias, St. James, and the other apostles; of many ancient prophets, and other saints, from the first ages of our holy religion, are a standing apology and commendation of this spirit in so many servants of God.

happened not in 1100, as Manriquez imagined, but in 1110; for, in that year, he reconciled together two abbots, who had chosen him umpire in a quarrel.[3] The ancient chronicle of Molesme says, that St. Robert was born in 1018, and died in 1110: consequently he lived ninety-two or ninety-three years, and survived St. Alberic, who died in 1109. Upon proof of many miracles wrought at his tomb, pope Honorius III. enrolled his name among the saints. Martenne has published the information of several of these miracles taken by an order of that pope.[4] Mention is made of this his canonization by Manriquez,[5] the Younger Pagi,[6] and Benedict XIV.[7]

ST. HUGH, ABBOT OF CLUNI, C.

He was a prince related to the sovereign house of the dukes of Burgundy, and had his education under the tuition of his pious mother, and under the care of Hugh, bishop of Auxerre, his great uncle. From his infancy he was exceedingly given to prayer and meditation, and his life was remarkably innocent and holy. The world he always looked upon as a tempestuous sea, worked up by the storms of human passions, and concealing rocks and shelves every where under its boisterous waves. In obedience to the will of his father, he learned the exercises of fencing and riding. But one day hearing an account of the wonderful sanctity of the monks of Cluni, under St. Odilo, he was so moved, that he set out that moment, and going thither, humbly begged the monastic habit. After a rigid novitiate, he made his profession in 1039, being sixteen years old. His extraordinary virtue, especially his admirable humility, obedience, charity, sweetness, prudence and zeal, gained him the respect of the whole community; and, upon the death of Saint Odilo, in 1049, though only twenty-five years old, he succeeded to the government of that great abbey, which he held sixty-two years. He received to the religious profession

(3) Mabill. Annal. l. 71. n. 99.—(4) Martenne, Anecdot. t. 1. p. 904.—(5) Annal. Cisterc. ad an. 1222.—(6) Pagi Junior in Vitâ Honorii III. ex ejus ep. 132. l. 6. (7) Bened. XIV. de Canoniz. l. 1. c. 9. n. 9. p. 73.

Hugh, duke of Burgundy, and died on the twenty-ninth of April, in 1109, aged eighty-five.[a] He was canonized twelve years after his death by pope Calixtus II. See his life written in the same age, by Hildebert, bishop of Mans, afterward archbishop of Tours, among his works published by Dom Beaugendre, in 1705, also in Papebroke, 29 Apr. p. 628 and 658. See likewise Ceillier, t. 21. p. 353. Mabil. l. 7[illegible] Annal. Bened. and t. 9. Actor.

ST. FIACHNA, C.

Was a native of Desies, in Munster, a monk of Lismore, and disciple of St. Carthagh the younger, in 630. By the most perfect spirit of obedience he laid the foundation of a most sublime gift of prayer and all virtue. He is titular saint of the parish of Kill-Fiachna, in the diocess of Ardfert. See Engus in Chron. and Colgan, MSS. ad 29 Apr.

[a] Several of the letters of St. Hugh of Cluni are extant. In one to William the Conqueror, who had offered him for his house one hundred pounds for every monk he would send into England, he answered that he would give that sum himself for every good monk he could procure for his monastery, if such a thing were to be purchased. The true reason of his refusal was, his fear of the monks he should send falling into relaxations by living in monasteries not reformed. He left many wise statutes for his monks, and others for the nuns of Marcigni, of which monastery he was the founder. See them published by Dom Marrier, and M. Duchesne, in their Bibliotheca Cluniacensis, p. 500.



APRIL XXX.

ST. CATHARINE OF SIENNA, VIRGIN.

From her life by Raymund of Capua, her confessor, afterward general of the Dominicans; also by Stephen, prior of the Carthusians, near Pavia, who had intimately known the saint, and from other cotemporary authors. Likewise Divæ Catharinæ Senensis Vita per Joan. Pinum, Tolosanum. Bononiæ, 4to. 1505. See her history judiciously and elegantly compiled by F. Touron, t. 2. a writer justly extolled in the Journal de Sçavants, and honoured with great encomiums by pope Benedict XIV. Her life by her confessor, containing things omitted in other editions, is printed in Italian at Florence, in 1477, 4to. in a Gothic character; yet this is a translation from the Latin: also another printed at Sienna, in 1524, 4to. See also Papebroke's Remarks, Apr. t. 3. p. 851.

A. D. 1380.

St. Catharine was born at Sienna, in 1347. Her father, James Benincasa, by trade a dyer, was a virtuous man; and, though blessed with temporal prosperity, always chiefly solicitous to leave to his children a solid inheritance of virtue, by his example, and by deeply instilling into them lessons of piety. Her mother, Lapa, had a particular affection for this daughter above her other children; and the accomplishments of mind and body with which she was adorned made her the darling and delight of all that knew her, and procured her the name of Euphrosyna. She was favoured by God with extraordinary graces as soon as she was capable of knowing him. She withdrew very young to a solitude a little out of the town to imitate the lives of the fathers of the desert. Returning after some time to her father's house, she continued to be guided by the same spirit. In her childhood she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But God was pleased to put her resolution to a great trial. At

twelve years of age her parents thought of engaging her in a married state. Catharine found them deaf to her entreaties that she might live single; and therefore redoubled her prayers, watching, and austerities, knowing her protection must be from God alone. Her parents, regarding her inclination to solitude as unsuitable to the life for which they designed her, endeavoured to divert her from it, and began to thwart her devotions, depriving her in this view of the little chamber or cell, they had till then allowed her. They loaded her with the most distracting employments, and laid on her all the drudgery of the house, as if she had been a person hired into the family for that purpose. The hardest labour, humiliations, contempt, and the insults of her sisters, were to the saint a subject of joy; and such was her ardent love of crosses, that she embraced them in all shapes with an holy eagerness, and received all railleries with an admirable sweetness and heroic patience. If any thing grieved her, it was the loss of her dear solitude. But the Holy Ghost, that interior faithful master, to whom she listened, taught her to make herself another solitude in her heart; where, amidst all her occupations, she considered herself always as alone with God; to whose presence she kept herself no less attentive than if she had no exterior employment to distract her. In that admirable Treatise of God's Providence, which she writ, she saith, "That our Lord had taught her to build in "her soul a private closet, strongly vaulted with the divine "providence, and to keep herself always close and retired "there; he assured her that by this means she should find "peace and perpetual repose in her soul, which no storm or "tribulation could disturb or interrupt." Her sisters and other friends persuaded her to join with them in the diversions of the world, alleging, that virtue is not an enemy to neatness in dress, or to cheerfulness; under which soft names they endeavoured to recommend the dangerous liberties of worldly pastimes and vanities. Catharine was accordingly prevailed upon by her sister to dress in a manner something more genteel; but she soon repented of her compliance, and wept for it during the remainder of her life, as the greatest infidelity she had ever been guilty of to her heavenly spouse.

The death of her eldest sister, Bonaventura, soon after confirmed her in those sentiments. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistence was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth and a large iron girdle armed with sharp points, lay on the ground, and watched much. Humility, obedience, and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She was moreover visited with many painful distempers, which she underwent with incredible patience: she had also suffered much from the use of hot baths prescribed her by physicians. Amidst her pains, it was her constant prayer that they might serve for the expiation of her offences, and the purifying her heart. She long desired, and in 1365, the eighteenth year of her age, (but two years later, according to some writers,) she received the habit of the third Order of St. Dominic, in a nunnery contiguous to the Dominicans' convent. From that time her cell became her paradise, prayer her element, and her mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor. Her days and nights were employed in the delightful exercises of contemplation: the fruits whereof were supernatural lights, a most ardent love of God, and zeal for the conversion of sinners. The old Serpent, seeing her angelical life, set all his engines at work to assault her virtue. He first filled her imagination with the most filthy representations, and assailed her heart with the basest and most humbling temptations. Afterward, he spread in her soul such a cloud and darkness that it was the severest trial imaginable. She saw herself an hundred times on the brink of the precipice, but was always supported by an invisible hand. Her arms were fervent prayer, humility, resignation, and confidence in God. By these she persevered victorious, and was at last delivered from those trials which had only served to purify her heart. Our Saviour

visiting her after this bitter conflict, she said to him : "Where "wast thou, my divine Spouse, whilst I lay in such an abandoned, frightful condition." "I was with thee," he seemed to reply. "What," said she, "amidst the filthy abominations "with which my soul was infested!" He answered : "They "were displeasing and most painful to thee. This conflict "therefore was thy merit, and the victory over them was owing to my presence." Her ghostly enemy also solicited her to pride, omitting neither violence nor stratagem to seduce her into this vice ; but invincible humility was a buckler to cover her from all his fiery darts. God recompensed her charity to the poor by many miracles, often multiplying provisions in her hands, and enabling her to carry loads of corn, oil, and other necessaries, to the poor, which her natural strength could not otherwise have borne. The greatest miracle seemed her patience, in bearing the murmurs, and even the reproaches, of these ungrateful and importunate people. Catharine dressed, and served an old woman named Tocca, infected to that degree with a leprosy, that the magistrates had ordered her to be removed out of the city, and separated from all others. This poor wretch nevertheless made no other return to the tender charity of the saint, but continual bitter complaints and reproaches ; which, instead of wearying out her constancy, only moved the saint to shew her still greater marks of sweetness and humility. Another, whose infectious cancer the saint for a long time sucked and dressed, published against her the most infamous calumnies ; in which she was seconded by a sister of the convent. Catharine bore in silence the violent persecution they brought upon her, and continued her affectionate services till, by her patience and prayers, she had obtained of God the conversion of both these enemies, which was followed by a retraction of their slanders.

The ardent charity of this holy virgin made her indefatigable in labouring for the conversion of sinners, offering for that end continual tears, prayers, fasts, and other austerities, and thinking nothing difficult or above her strength. All her discourses, actions, and her very silence, powerfully induced men to the love of virtue, so that no one, according to pope

Pius II. ever approached her who went not away better. Nannes, a powerful turbulent citizen, being brought to our saint to be reclaimed, all she could say to him to bring him to a right sense of his duty was of no effect: upon which she made a sudden pause in her discourse, to offer up her prayers for him: they were heard that very instant, and an entire change was wrought in the man, to which his tears and other tokens bore evidence. He accordingly reconciled himself to all his enemies, and embraced a most penitential life. When he afterward fell into many temporal calamities, the saint rejoiced at his spiritual advantage under them, saying, God purged his heart from the poison with which it was infected by its inveterate attachment to creatures. Nannes gave to the saint a stately house which he possessed within two miles of the city. This, by the pope's authority, she converted into a nunnery. We omit the miraculous conversion of James Tholomei and his sisters, of Nicholas Tuldo, and many others; particularly of two famous assassins going to die with blasphemies in their mouths, and in transports of rage and despair, who were suddenly converted in their last moments, on the saint's praying for them, confessed their crimes to a priest with great signs of repentance, and appeared thoroughly resigned to the punishment about to be inflicted on them. A pestilence laying waste the country in 1374, Catharine devoted herself to serve the infected, and obtained of God the cure of several; amongst others, of two holy Dominicans, Raymund of Capua, and Bartholomew of Sienna. The most hardened sinners could not withstand the force of her exhortations to a change of life. Thousands flocked from places at a distance in the country to hear or only to see her, and were brought over by her words or example to the true dispositions of sincere repentance. She undertook a journey to Monte Pulciano to consecrate to God two of her nieces, who there took the religious veil of Saint Dominic: and another journey to Pisa, by order of her superiors, at the earnest suit of the citizens. She there restored health to many in body, but to a far greater number in soul. Raymund of Capua and two other Dominicans were commissioned by pope Gregory XI. then residing at Avignon, to hear

the confessions at Sienna, of those who were induced by the saint to enter upon a change of life; these priests were occupied, day and night, in hearing the confessions of many who had never confessed before; besides those of others who had acquitted themselves but superficially of that duty. Whilst she was at Pisa, in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the Ecclesiastical State, entered into a league against the holy see. The news of this disturbance was delivered to Catharine by Raymund of Capua, and her heart was pierced with the most bitter sorrow on account of those evils, which she had foretold three years before they came to their height. The two furious factions of the Guelphs and Gibellines, which had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June, 1373, and a numerous army was set on foot: the word Libertas, wrote on the banner of the league, was the signal. Perugia, Bologna, Viterbo, Ancona, and other strong holds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of duty by the prayers, letters, and exhortations of St. Catharine, and generously contemned the threats of the Florentines. Pope Gregory XI. residing at Avignon, wrote to the city of Florence, but without success. He therefore sent the cardinal Robert of Geneva, his legate, with an army, and laid the diocess of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighbouring states, concurred to open their eyes, and made them sue for pardon. The magistrates sent to Sienna to beg St. Catharine would become their mediatrix. She could not resist their pressing entreaties. Before she arrived at Florence, she was met by the Priors or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise that she should be followed to Avignon by their ambassadors, who should sign and ratify the conditions of reconciliation between the parties at variance, and confirm every thing she had done. The saint arrived at Avignon on

the eighteenth of June, 1376, and was received by the pope and cardinals with great marks of distinction. His holiness, after a conference with her, in admiration of her prudence and sanctity, said to her: "I desire nothing but peace. I "put the affair entirely into your hands; only I recommend "to you the honour of the church." But the Florentines sought not peace sincerely, and they continued to carry on secret intrigues to draw all Italy from its obedience to the holy see. Their ambassadors arrived very late at Avignon, and spoke with so great insolence, that they shewed peace was far from being the subject of their errand, God suffered the conclusion of this work to be deferred in punishment of the sins of the Florentines, by which means St. Catharine sanctified herself still more by suffering longer amidst a seditious people.

The saint had another point no less at heart in her journey to Avignon. Pope John XXII. a Frenchman, born at Cahors, bishop, first of Frejus, then of Avignon, lastly of Porto, being made pope in 1314, fixed his residence at Avignon, where John's successors, Benedict XII. Clement VI. Innocent VI. and Urban V. also resided. The then pope Gregory XI. elected in 1370, continued also there. The Romans complained that their bishops had for seventy-four years past forsaken their church, and threatened a schism. Gregory XI. had made a secret vow to return to Rome; but not finding this design agreeable to his court, he consulted the holy virgin on this subject, who answered: "Fulfil what you have promised to "God." The pope surprised she should know by revelation what he had never discovered to any person on earth, was immediately determined to carry his good design into execution. The saint soon after left Avignon. We have several letters wrote by her to him, to press him to hasten his return; and he shortly after followed her, leaving Avignon on the thirteenth of September, in 1376. He overtook the saint at Genoa, where she made a short stay. At Sienna, she continued her former way of life, serving and often curing the sick, converting the most obstinate sinners, and reconciling the most inveterate enemies, more still by her prayers than by her words. Such was her knowledge of heavenly things,

that certain Italian doctors, out of envy, and with the intent to expose her ignorance, being come to hold a conference with her, departed in confusion and admiration at her interior lights. The same had happened at Avignon some time before, where three prelates, envying her credit with the pope, put to her the most intricate questions on an interior life, and many other subjects; but admiring her answers to all their difficulties, confessed to the pope, they had never seen a soul so enlightened, and so profoundly humble as Catharine. She had many disciples; amongst others, Stephen, son of Conrad, a senator of Sienna. This nobleman was reduced by enemies to the last extremity. Seeing himself on the brink of ruin, he addressed himself to the saint, who, having first made a thorough convert of him from the world and its vanities, by her prayers, miraculously, on a sudden, pacified all his persecutors, and calmed their fury. Stephen, from that time, looked upon as dust all that he had formerly most passionately loved and pursued; and he testified of himself, that by her presence, and much more by her zealous discourses, he always found the divine love vehemently kindled in his breast, and his contempt of all earthly things increased. He became the most fervent amongst her disciples, made a collection of all her words as oracles, would be her secretary to write her letters, and her companion in her journies to Avignon, Florence, and Rome; and at length, by her advice, professed himself a Carthusian monk. He assisted at her death, and wrote her life at the request of several princes; having been witness of her great miracles and virtues, and having experienced often in himself her spirit of prophecy, her knowledge of the consciences of others, and her extraordinary light in spiritual things.

St. Catharine wrote to pope Gregory XI. at Rome, strongly exhorting him to contribute by all means possible to the general peace of Italy. His Holiness commissioned her to go to Florence, still divided and obstinate in its disobedience. She lived some time in that factious place, amidst daily murders and confiscations, in frequent dangers of her own life many ways; in which she always shewed herself most undaunted, even when swords were drawn against her. At length, she

overcame that obstinate people, and brought them to submission, obedience, and peace, though not under Gregory XI. as Baillet mistakes, but his successor, Urban VI. as her cotemporary historian informs us. This memorable reconciliation was effected in 1378; after which, Catharine hastened to her solitary abode at Sienna, where her occupation, and, we may say, her very nourishment, was holy prayer; in which intercourse with the Almighty, he discovered to her very wonderful mysteries, and bestowed on her a spirit which delivered the truths of salvation in a manner that astonished her hearers. Some of her discourses were collected, and compose the treatise On Providence, under her name. Her whole life seemed one continued miracle; but what the servants of God admired most in her, was the perpetual strict union of her soul with God. For, though obliged often to converse with different persons on so many different affairs, and transact business of the greatest moment, she was always occupied on God, and absorpt in him. For many years she had accustomed herself to so rigorous an abstinence, that the blessed eucharist might be said to be almost the only nourishment which supported her. Once she fasted from Ash-Wednesday till Ascension-day, receiving only the blessed eucharist during that whole time. Many treated her as an hypocrite, and invented all manner of calumnies against her; but she rejoiced at humiliations, and gloried in the cross of Christ, as much as she dreaded and abhorred praise and applause. In a vision, our Saviour is said one day to have presented her with two crowns, one of gold and the other of thorns, bidding her choose which of the two she pleased. She answered: "I desire, O Lord, to "live here always conformed to your passion, and to find pain "and suffering my repose and delight." Then eagerly taking up the crown of thorns, she forcibly pressed it upon her head. The earnest desire and love of humiliations and crosses was nourished in her soul by assiduous meditation on the sufferings of our Divine Redeemer. What, above all things, pierced her heart was scandal, chiefly that of the unhappy great schism which followed the death of Gregory XI. in 1378, when Urban VI. was chosen at Rome, and acknowledged there by all the cardinals, though his election was in the beginning overawed

by the Roman people, who demanded an Italian pope. Urban's harsh and austere temper alienated from him the affections of the cardinals, several of whom withdrew; and having declared the late election null, chose Clement VII. with whom they retired out of Italy, and resided at Avignon. Our saint, not content to spend herself in floods of tears, weeping before God for these evils of his church, wrote the strongest and most pathetic letters to those cardinals who had first acknowledged Urban, and afterward elected another; pressing them to return to their lawful pastor, and acknowledge Urban's title. She wrote also to several countries and princes in his favour, and to Urban himself, exhorting him to bear up cheerfully under the troubles he found himself involved in, and to abate somewhat of a temper that had made him so many enemies, and mollify that rigidness of disposition which had driven the world from him, and still kept a very considerable part of Christendom from acknowledging him. The pope listened to her, sent for her to Rome, followed her directions, and designed to send her, with St. Catharine of Sweden, to Joan, queen of Sicily, who had sided with Clement. Our saint, grieved to see this occasion of martyrdom snatched from her, when the journey was laid aside on account of the dangers that were foreseen to attend it. She wrote however to queen Joan; likewise two letters full of holy fire to the king of France, also to the king of Hungary, and others, to exhort them to renounce the schism.

We pass over the ecstacies and other wonderful favours this virgin received from heaven, and the innumerable miracles God wrought by her means. She has left us, besides the example of her life, six Treatises in form of a dialogue, a Discourse on the Annunciation of the Blessed Virgin, and three hundred and sixty-four Letters, which shew that she had a superior genius, and wrote perfectly well. Whilst she was labouring to extend the obedience of the true pope, Urban VI. her infirmities and pains increasing, she died at Rome, on the twenty-ninth of April, in 1380, being thirty-three years old. She was buried in the church of the Minerva, where her body is still kept under an altar. Her skull is in the Dominicans' church at Sienna, in which city are shewn her house, her in-

struments of penance, and other relicks. She was canonized by pope Pius II. in 1461. Urban VIII. transferred her festival to the thirtieth of this month.

When we read the lives of the saints, and consider the wonderful graces with which God enriched them, we admire their happiness in being so highly favoured by him, and say to ourselves that their labours and sufferings bore no proportion to the sweetness of heavenly peace and love with which their souls were replenished, and the spiritual joy and consolations which were a present superabundant recompense and support. But it was in the victory over their passions, in the fervour of their charity, and in the perfection of their humility, patience, and meekness, that their virtue and their happiness chiefly consisted. Nor are we to imagine that God raised them to these sublime graces without their assiduous application to the practice both of exterior and interior mortification, especially of the latter. Self-denial prepared them for this state of perfect virtue, and supported them in it. What pity is it to hear persons talk of sublime virtue, and to see them pretend to aspire after it, without having studied in earnest to die to themselves. Without this condition, all their fine discourses are mere speculation, and their endeavours fruitless.

ST. MAXIMUS, MARTYR.

From his original acts in Surius, Baronius, Henschenius, Ruinart, Fleury, Tillemont, &c.

A. D. 251.

Maximus was an inhabitant of Asia, and a merchant by profession. Decius having formed an impious, but vain design of extirpating the Christian religion, published edicts over the whole empire to enforce idolatry, commanding all to adore idols. Maximus having openly declared himself a Christian, he was immediately apprehended, and brought

before Optimus, the proconsul of Asia, who, after asking him his name, inquired also after his condition. He replied: "I am born free, but am the slave of Jesus Christ." Proconsul. "What is your profession?" Maximus. "I am a "plebeian, and live by my dealings." Proconsul. "Are you "a Christian?" Maximus. "Yes, I am; though a sinner." Proconsul. "Have not you been informed of the edicts that "are lately arrived?" Maximus. "What edicts, and what "are their contents?" Proconsul. "That all the Christians "forsake their superstition, acknowledge the true prince "whom all obey, and adore his gods." Maximus. "I have "been told of that impious edict, and it is the occasion of "my appearing abroad." Proconsul. "As then you are "apprized of the edicts, sacrifice to the gods." Maximus. "I sacrifice to none but that God to whom alone I have sa-"crificed from my youth, the remembrance of which affords "me great comfort." Proconsul. "Sacrifice, as you value "your life: if you refuse to obey, you shall expire in tor-"ments." Maximus. "This has ever been the object of "my desires: it was on this very account that I appeared in "public, to have an opportunity offered me of being speedily "delivered out of this miserable life, to possess that which "is eternal." Then the proconsul commanded him to be bastinaded, and in the mean time said to him: "Sacrifice, "Maximus, and thou shalt be no longer tormented." Maximus. "Sufferings for the name of Christ are not torments, "but comfortable unctions:[a] but if I depart from his pre-"cepts contained in the gospel, then real and eternal tor-"ments would be my portion." The proconsul then ordered him to be stretched on the rack, and while he was tortured, said to him: "Renounce, wretch, thy obstinate "folly, and sacrifice to save thy life." Maximus. "I shall "save it if I do not sacrifice; I shall lose it if I do. Neither "your clubs, nor your iron hooks, nor your fire give me any "pain, because the grace of Jesus Christ dwelleth in me, "which will deliver me out of your hands to put me in pos-"session of the happiness of the saints who have already, in

(a) Hæc non sunt tormenta, sed sunt unctiones.

" this same conflict, triumphed over your cruelty.(b) It is by " their prayers I obtain this courage and strength which you " see in me." The proconsul then pronounced this sentence on him: " I command that Maximus, for refusing to obey " the sacred edicts, be stoned to death, to serve for an ex- " ample of terror to all Christians." St. Maximus was immediately seized by the executioners and carried without the city walls, where they stoned him on the fourteenth of May. Thus his acts. The Greeks honour him on the day of his death: the Roman Martyrology on the thirtieth of April. He suffered in 250 or 251.

ST. SOPHIA, V. M.

She suffered for the faith in the third age, at Firmo, in Italy, where her festival is kept on the thirtieth of April with great devotion. Her head is shewn in a rich case in the cathedral. See Ughelli, (in Episc. Firmanis,) who places her martyrdom under Decius: also Ferrarius, in Catal. Sanctor. Ital. and the Roman Martyrology.

SS. JAMES, MARIAN,

AND COMPANIONS, MARTYRS IN NUMIDIA.

From their authentic acts, wrote by a bishop, their companion, and commended by St. Austin, Serm. 284. t. 5. p. 1140.

A. D. 259.

THE persecution of Valerian raged no where with so much cruelty as in Numidia, in 259. At Lambesa, the greatest city of the province, next to Cirtha, great numbers, both of the laity and clergy, suffered martyrdom. St. James was a deacon of that place, and remarkable for his singular chastity and austerity of life. St. Marian was only reader, but endued

(b) Omnium sanctorum orationibus qui in hac colluctatione certantes, vestras superaverunt insanias, nobisque virtutum exempla reliquerunt. Ruin. p. 145.

with a particular eminence of grace. He had an excellent mother, called Mary, as we learn from St. Austin. They were companions, and probably relations, and came from some remote province of Africa into Numidia. James received on the road a vision, that gave them previous notice of their martyrdom. They arrived at a place called Muguas, near Cirtha, the capital, where the persecution was very violent. Two bishops, named Agapius and Secundinus, who had been banished for their faith, were at the same time brought thither, from the place of their exile, to stand a second trial for their lives. This was a new and unprecedented injustice, practised only against Christians, for persons already condemned to banishment to be again tried and condemned to death. As they were detained here for some days, James and Marian enjoyed their conversation, which excited them to an eager desire of martyrdom: insomuch that, when the two bishops left Muguas to continue their journey, James and Marian were fully determined to follow them. Two days after their departure, pursuivants arrived at Muguas, which was looked upon as the retreat of Christians, and by an order from the governor, apprehended James and Marian, and conducted them to Cirtha, together with a bishop, the author of the acts of their martyrdom, and presented them to the city magistrates, who put them to the most cruel tortures. James confessed boldly that he was not only a Christian, but also a deacon; though the law of Valerian, in 258, condemned to death, without hopes of pardon, even though they should deny their faith, all deacons, priests, and bishops. They were both put to the torture; and Marian in particular was hung up, not by the hands, which was the usual method of torture, but by his thumbs, which was far more painful, weights being also hung to his feet. Amidst his torments, the more his body suffered the more was his soul strengthened by God. The martyrs having undergone the torture as long as the persecutors thought proper, were sent to prison, with several other Christians. Some were daily culled out of this blessed company, and crowned with martyrdom; and, amongst others, the two holy bishops, Agapius and Secundinus, honoured on the twenty-ninth of April.

The survivors passed some time in the darkness and horror of the dungeons of Cirtha, tormented also with hunger; but the word of God, say the acts, was a spiritual food that supported them. God was pleased moreover to comfort them in their prison, by a vision vouchsafed to Marian, to whom St. Cyprian appeared sitting at the right hand of a great judge, who was Christ, and presenting Marian to drink of a fountain of which that holy bishop had first drank himself; giving Marian thereby to understand, that he was also to suffer martyrdom. God gave an assurance of the same favour to this whole company of prisoners, by a second vision, with which he favoured another of these confessors, called Emilian, of the Equestrian Order, near fifty years old, who had lived till that age in strict continency. His occupation in prison was chiefly prayer. He fasted much, and often abstained from food by choice for two days successively. He acquainted this blessed company with what he had also seen in his vision; namely, that his heathen brother asked him how they liked the dark dungeons and hunger. He answered, that the word of God served both for light and nourishment to the soldiers of Jesus Christ. His brother said: "You know that as many of you as continue obsti-"nate can expect nothing but death. But do you all hope "for equal rewards?" Emilian[a] said: "Lift up your "eyes to heaven: have all the stars you see there the "same lustre? Don't they differ in brightness, though they "have all the same light? Those in like manner who shall "have suffered most, and have had the greatest difficulties to "struggle with, shall receive the most glorious crown." All these visions contributed not a little to keep up the spirits of the Christian prisoners. The magistrates of Cirtha, seeing the confessors invincible, sent James, Marian, and a great part of the prisoners to Lambesa, to the governor of the province. They suffered much on the way, it being twenty-four miles distant from Cirtha, and the roads very rough. They were lodged in the dungeons of Lambesa, and every day some were called out to martyrdom; the laity first, whom the Pagans hoped more easily to vanquish. Amongst them a

(a) This St. Emilian occurs in the Martyrologies on the twenty-ninth of April.

woman and her two little children, twins, were martyred on the second or third of May. Also Tertulla and Antonia, two holy virgins, whom St. Agapius had a singular regard for. He prayed long in prison that they might not be deprived of the glory of shedding their blood for Christ, and at length received from heaven this answer: "You need not ask by so "many prayers what you have obtained by the first." Saint James and the other clergy were grieved to see their victory retarded; but it was not long before he saw in his sleep the bishop Agapius preparing a great feast, and expressing much joy, and cheerfully inviting him and Marian to it, as to one of the ancient Agapæ, or love-feasts. Here they met an infant who was one of the twins that had suffered with their mother three days before. He had round his neck a crown of roses, and a very green palm in his right hand; and he bade them rejoice, for they should all sup together the day following, the same on which James, Marian, and several others of the clergy were condemned to die. They were accordingly brought to the place of execution, which was a valley, through which ran the river Pagydus, with hills on each side convenient for the spectators. The martyrs were placed in rows on the banks of the river, that the executioner might pass conveniently from one to the other in cutting off their heads. While they had their eyes bound, they had most of them some token given them by God of their approaching felicity. Marian also foretold the wars, and other evils, which threatened the empire in revenge of the innocent blood of the just. This was verified,—the persecuting emperor Valerian being taken and most barbarously treated by the Persians, in 260; not to mention the thirty tyrants, a dreadful pestilence, and other calamities which afflicted the empire. Mary, the mother of this blessed martyr, like the mother of the Machabees, says St. Austin, followed her son to the place of execution to encourage him: on seeing him dead, she embraced his corpse, and oftentimes kissed his neck, and blessed God for having made her the mother of such a son. Their triumph happened in 259, or 260, probably on the sixth of May, on which the ancient calendar of Carthage, drawn up in the close of the fifth century, mentions them.

The other Latins honour them on the thirtieth of April. SS. James and Marian are patrons of Eugubio, in the dutchy of Urbino, the ancient Umbria, and their bodies are said to be kept in the cathedral there. The names of these martyrs are consecrated in the Roman Martyrology.

ST. ERKONWALD, BISHOP OF LONDON, C.

He was a prince of the royal blood, son of Annas, the holy king of the East-Angles, or, as some say, of a certain prince named Offa. The better to disengage himself from the ties and incumbrances of the world, he forsook his own country, and retired into the kingdom of the East-Saxons, where he employed his large estate in founding two great monasteries, one at Chertsey, in Surry, near the Thames,[a] the other for nuns, at Barking in Essex;[b] of this latter he appointed his sister Edilburga abbess. The former he governed with great sanctity, till he was forced out of his dear solitude by king Sebba, in 675, and consecrated bishop of London by St. Theodorus. He much augmented the buildings and revenues of St. Paul's, and obtained for that church great privileges from the king. Dugdale, in his history of that cathedral, proves that it had originally been a temple of Diana, from many heads of oxen dug up when the east part of it was rebuilt, and from the structure of the chambers of Diana, near that place. Bede bears witness that God honoured St. Erkonwald with a great gift of miracles, and that his horse-litter, or chips cut off from it, cured distempers to his own time: and his sanctity has been most renowned through all succeeding ages.

(a) Chertsey (anciently Ceortesei) monastery was founded by St. Erkonwald, about the year 666. The abbot and ninety monks being killed, and the abbey burnt to the ground, during the Danish wars, it was refounded by king Edgar and bishop Ethelwold, to the honour of St. Peter. At the dissolution, it was valued, according to Speed, at 744*l.* 13*s.* 4*d.* per ann. See Monast. Anglic. t. 1. p. 75. and bishop Tanner Notit. Monastica, p. 534.

(b) Barking nunnery was founded by the same saint, in 675, or, according to the Chertsey-book, in 666; but was not the first nunnery in England, as Weever, Dugdale, (in Warwicks. p. 1107,) and Newcourt assert; for that of Folkestone in Kent, was founded in 630 by Eadbald, king of Kent, and his daughter, St. Eanswithe, was made first abbess, as bishop Tanner takes notice. Barking nunnery was valued at the dissolution at 1084*l.* per annum, which would be now eight times as much. Those authors are mistaken, who call Barking the richest nunnery in England, those of Sion and Shaftsbury being much richer.

He sat eleven years, according to his old epitaph, which Mr. Weever has preserved.[1] His tomb in the cathedral of St. Paul's was famous for frequent miracles, as is mentioned by Bede, Malmesbury, &c. His body was removed from the middle of the church, by a solemn translation, on the fourteenth of November, in 1148,[2] and deposited above the high altar, on the east wall. Dugdale,[3] describes the riches and numerous oblations which adorned his shrine, and laments,[4] that they had lately seen the destruction of this magnificent church, which was the glory of our nation; the monuments of so many famous men torn to pieces, and their bones and dust pulled out of their graves. In which barbarous search the body of the holy king Sebba was found embalmed with perfumes, and clothed with rich robes: also several bishops in their proper habits. But, says that diligent author, I could never hear that they found more than a ring or two with rubies, and a chalice of no great value. He adds: Under part of the choir was the subterraneous parish church of St. Faith, called S. Fides in Cryptis. At the change of religion, the body of St. Erkonwald disappeared, in 1533, says Weever.[5] F. Jerom Porter, in his lives of the English saints, testifies, that it was then buried at the upper end of the choir, near the wall. No mention is made of it in any accounts since the new fabric was erected. See Wharton, Hist. Episcoporum Londin. p. 16. and Maitland, Hist. of London, b. 2. p. 486. also the notes of Papebroke upon the life of St. Erkonwald in Capgrave, Apr. t. 3. p. 780. and Leland Collect. t. 1. p. 22 and 23.

ST. AJUTRE, OR ADJUTOR, CONFESSOR,

RECLUSE, AT VERNON IN NORMANDY.

He was a Norman gentleman, who, upon motives of holy zeal and piety followed the Christian standards in the holy war in the East. Being taken by the Saracens, he suffered great hardships and torments, nothing being able to shake his constancy in the confession of his faith, and in the exer-

(1) Funeral Monuments.—(2) See Hearne, note on Robert of Gloucester's Chronicle, t. 2. p. 467.—(3) History of the cathedral of St. Paul's, p. 22, 23, 24.—(4) Ib. p. 51.—(5) P. 359.

cises of his religious duties. Having recovered his liberty, he returned home, where, having consecrated himself and his estate to God, he led an anachoretical life at Vernon upon the Seine, in the assiduous practices of penance and fervent prayer. He consummated his sacrifice by a happy death on the thirtieth of April, in 1131, and is commemorated on this day in the new accurate Martyrology of Evreux, and in the calendars of many other churches in Normandy.

END OF VOL. IV.

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